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THE

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VOL. XX.

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[*Note.*—With reference to the note at the foot of the preceding page, it may be stated that measures had been taken to procure the information in this article before the issue of the last number; the papers having been sent in, we have deemed it best to print them, and bring the volume to a close with a summary of events.]

ART. I. *List of Protestant Missionaries to the Chinese, with the present position of those now among them.*

Two lists, similar to that here given, have already been inserted in the Repository; they will be found in Vol. XII, page 223, and Vol. XVI, page 12. The present one embodies both those, together with the names of all who have arrived up to the end of the present year; and in addition, references are given to the volumes of the Repository in which mention is made of them, the whole forming as complete a list as our means of information enable us to give. There are, it is estimated, forty-two societies and organizations among the Protestant Churches for the evangelization of the world; the names of eighteen of them, whose agents have labored among the Chinese, are here given in full, with the year in which they commenced their missions.

1. The London Missionary Society, 1807
2. The Netherlands Missionary Society, at Amsterdam 1827
3. The American Board of Commissioners for Foreign Missions 1829
4. The American Baptist Board of Foreign Missions, now known
as The American Baptist Missionary Union 1834
5. The Board of Foreign Missions of the Protestant Episcopal Church
in the United States 1835
6. The Church Missionary Society 1837
7. The Board of Foreign Missions of the Presbyterian Church of
the United States 1837
8. The (English) General Baptist Missionary Society 1845

9. The Evangelical Missionary Society at Basle.....1846
 10. The Rhenish Missionary Society.....1846
 11. The Board of Foreign Missions of the Southern Baptist Convention. 1846
 12. The Seventh-day Baptist Missionary Society of U. S. A.....1847
 13. The Methodist Missionary Society of U. S. A.....1847

LIST OF PROTESTANT MISSION

NAMES.	Arrived	Retired	Died	SOCIETY.
1 Robert Morrison, D. D. †	1807*	.....	1834	London mis. society,
2 William Milne, D. D. †	1813	.....	1821	London mis. society,
3 Walter H. Medhurst, D. D. †	1817*	.....	.....	London mis. society,
4 Rev. John Slater,	1817	1823	.....	London mis. society,
5 Rev. John Ince, †	1818	.....	1825	London mis. society,
6 Rev. Samuel Milton, †	1818	1825	.....	London mis. society,
7 Rev. Robert Fleming,	1820	1823	.....	London mis. society,
8 Rev. James Humphreys,	1821	1830	.....	London mis. society,
9 Rev. David Collie,	1822	.....	1828	London mis. society,
10 Rev. Samuel Kidd,	1824	1832	.....	London mis. society,
11 Rev. John Smith,	1826	1829	.....	London mis. society,
12 Rev. Jacob Tomlin, †	1826	1836	.....	London mis. society,
13 Rev. Samuel Dyer, †	1827*	.....	1843	London mis. society,
14 Rev. Charles Gützlaff, †	1827	1828	.....	Netherl. mis. society,
15 William Young, †	1828*	.....	.....	London mis. society,
16 Elijah C. Bridgman, D. D. †	1830	.....	.....	Am. b. c. f. missions,
17 David Abeel, D. D.	1830*	.....	1846	Am. b. c. f. missions,
18 Rev. Herman Röttger,	1832*	1846	.....	Netherl. mis. society,
19 Rev. Ira Tracy, †	1833	1841	.....	Am. b. c. f. missions,
20 S. Wells Williams, LL. D. †	1833*	.....	.....	Am. b. c. f. missions,
21 Rev. John Evans, †	1833	.....	1841	London mis. society,
22 Rev. Stephen Johnson, †	1833*	.....	.....	Am. b. c. f. missions,
23 Rev. Samuel Munson, †	1833	....	1834	Am. b. c. f. missions,
24 Rev. Peter Parker, M. D. †	1834*	1847	.....	Am. b. c. f. missions,
25 Rev. Edwin Stevens,	1835	.....	1837	Am. b. c. f. missions,
26 William Dean, D. D. †	1835*	.....	.....	Am. Bap. miss. union,
27 Rev. Henry Lockwood, †	1835	1838	.....	Am. Ep. b. f. missions,
28 Rev. Francis R. Hanson,	1835	1837	.....	Am. Ep. b. f. missions,
29 Rev. Evan Davies, †	1835	1839	.....	London mis. society,
30 Rev. Samuel Wolfe,	1835	.....	1837	London mis. society,
31 Rev. J. Lewis Shuck, †	1835*	.....	.....	Southern Bap. Con.
32 Rev. Alanson Reed, †	1835	.....	1839	Am. Bap. miss. union,
33 Rev. James T. Dickinson,	1836	1840	.....	Am. b. c. f. missions,
34 Rev. I. J. Roberts, †	1836*	1851	.....	Southern Bap. Conv.
35 Rev. M. B. Hope, M. D.	1836	1838	.....	Am. b. c. f. missions,
36 Stephen Tracy, M. D. †	1836	1839	.....	Am. b. c. f. missions,
37 Rev. Elihu Doty, †	1836*	.....	.....	Am. b. c. f. missions,
38 Rev. Elbert Nevius, †	1836	1843	.....	Am. b. c. f. missions,
39 Rt.-Rev. W. J. Boone, D. D. †	1837*	.....	.....	Am. Ep. b. f. missions,
40 Rev. Robert W. Orr, †	1838	1841	.....	American Presb. board,
41 Rev. John A. Mitchell,	1838	.....	1838	American Presb. board,
42 Rev. Alexander Stronach; †	1838	.....	.....	London mis. society,
43 Rev. John Stronach, †	1838	.....	.....	London mis. society,
44 Edward B. Squire, †	1838	1840*	.....	Church mis. society,

* Revisited their native land.

† Married.

14. The Foreign Mission Scheme of the Presbyterian Church in England 1847
15. The Missionary Society of the Methodist Episcopal Church, South. . 1848
16. The Missionary Society at Lund..... 1849
17. The Cassel Missionary Society..... 1850
18. The Berlin Missionary Union for China..... 1851

ARIES TO THE CHINESE.

STATION	REMARKS
1. Canton.—Vol. III. p. 177; and X. p. 28.	
2. Malacca.—Vol. J. p. 316.	
3. Malacca, Batavia, Shánghái—Vols. III. p. 438; XI. p. 231; XVIII. p. 516.	
4. Batavia.—Commenced the mission	
5. Penang.—Vol. III. p. 222.	
6. Singapore.—Resided in Singapore after 1825, and died there in 1849.	
7. Malacca.	
8. Malacca.	
9. Malacca.—Published a translation of the Four Books.	
10. Malacca.—Appointed professor of Chinese in King's College, London.	
11. Singapore.	
12. Singapore, Siam, Malacca—In 1845 published an account of his residence.	
13. Penang, Malacca—Vols. II. p. 477; and XII. p. 553.	
14. Rhio.—Went to Siam, and thence to China. Vols. I. 16, &c; XX. p. 511.	
15. Batavia, Amoy.	
16. Canton—At present in Shánghái, revising SS.	
17. Bangkok, Amoy.—Vol. XVIII. p. 260.	
18. Rhio.—Was also chaplain for the Dutch government.	
19. Singapore.—Commenced the American mission at Singapore in 1834.	
20. Macao, Canton.—Superintendent of the press.	
21. Malacca.—Principal of the Anglo-Chinese College. Vol. IV. p. 88.	
22. Bangkok, Fuhchau.	
23. Indian Archip.—Vol. III. p. 307, &c. The village of his assassins was afterwards destroyed by their countrymen, on account of this murder.	
24. Canton.—Resides in Canton, and carries on the hospital.	
25. Canton.—Vol. IV. p. 308; Vol. V. p. 513.	
26. Bangkok, Hongkong.—First Mrs D. died at Singapore. Vol. XII. p. 207.	
27. Batavia.—Returned on account of ill-health.	
28. Batavia.	
29. Penang.—Published a life of Rev. S. Dyer, after returning to England.	
30. Singapore.—Died in Zamboangan. Vol. VI. p. 315.	
31. Macao, Shánghái.—Mrs. Shuck died at Hongkong, Nov. 1844. The second Mrs. S. at Shánghái, Nov. 1851.	
32. Bangkok.—Vol. VI. p. 548.	
33. Singapore.—Was after a teacher in the Singapore Institution three years.	
34. Macao, Canton.—Came out under the China Mission and Roberts' Fund Society in Tennessee; then joined the mission of the Am. Bap. Miss. Union, and afterwards was taken by the Southern Baptist Convention.	
35. Singapore.	
36. Bangkok.	
37. Borneo, Amoy.—Vols. VIII. p. 283; XVI. p. 174.	
38. Borneo.	
39. Batavia, Amoy, Shánghái.—Vol. XI. p. 504; XVIII. p. 520.	
40. Singapore.—Returned on account of Mr. Orr's ill health.	
41. Singapore.—Mr. M's. health began to fail on his voyage.	
42. Singapore, Amoy.	
43. Singapore.—Resided at Shánghái since 1847; Vol. XVI. p. 177.	
44. Singapore, Macao.—Was sent out to ascertain what openings existed.	

NAMES	Arrived	Retired	Died	SOCIETY.
45 Rev. Dyer Ball, M. D. †	1838	.....	.....	Am. b. c. f. missions,
46 Rev. George W. Wood, †	1838	1840	.....	Am. b. c. f. missions,
47 Rev. William J. Pohlman, †	1838	.....	1849	Am. b. c. f. missions,
48 William Lockhart, M. R. C. S. †	1839	.....	.....	London mis. society,
49 Rev. Samuel R. Brown, †	1839	1846	.....	Morrison Ed. society,
50 Rev. Josiah Goddard, †	1839	.....	.....	Am. Bap. miss. union,
51 Rev. Nathan S. Benham, †	1839	.....	1840	Am. b. c. f. missions,
52 Rev. Lyman B. Peet, †	1839	.....	.....	Am. b. c. f. missions,
53 William B. Diver, M. D.	1839	1841	.....	Am. b. c. f. missions,
54 James Legge, D. D. †	1839 ^a	.....	.....	London mis. society,
55 Rev. William C. Milne, †	1839*	.....	.....	London mis. society,
56 Benjamin Hobson, M. B. †	1839*	.....	.....	London mis. society,
57 Rev. Thomas L. McBryde, †	1840	1843	.....	American Presb. board,
58 James C. Hepburn, M. D. †	1841	1845	.....	American Presb. board,
59 Rev. Walter M. Lowrie,	1842	.....	1847	American Presb. board,
60 W. H. Cumming, M. D.	1842	1847	.....	.....
61 Daniel J. Macgowan, M. D. †	1843	.....	.....	Am. Bap. miss. union,
62 Rev. James G. Bridgman,	1844	.....	1850	Am. b. c. f. missions,
63 Richard Cole, †	1844	.....	.....	London mis. society,
64 Divie B. M'Cartee, M. D.	1844	.....	.....	American Presb. board,
65 Rev. Robert Q. Way, †	1844	.....	.....	American Presb. board,
66 Rev. T. T. Devan, M. D. †	1844	1847	.....	Am. Bap. miss. union,
67 Rev. William Gillespie, †	1844*	1850	.....	London mis. society,
68 Rev. John Lloyd,	1844	.....	1848	American Presb. board,
69 Rev. A. P. Happer, M. D. †	1844	.....	.....	American Presb. board,
70 Rev. M. S. Culbertson, †	1844	.....	.....	American Presb. board,
71 Rev. A. Ward Loomis, †	1844	1849	.....	American Presb. board,
72 Rev. George Smith,	1844	1846	.....	Church mis. society,
73 Rev. Thomas M'Clatchie, †	1844	.....	.....	Church mis. society,
74 Rev. Hugh A. Brown,	1845	1847	.....	American Presb. board,
75 Samuel W. Bonney,	1845	.....	.....	Am. b. c. f. missions,
76 Rev. H. W. Woods, †	1845	1846	.....	Am. Ep. b. f. missions,
77 Rev. R. Graham, †	1845	1847	.....	Am. Ep. b. f. missions,
78 Rev. Thomas H. Hudson,	1845	.....	.....	Gen. Baptist miss. soc.
79 Rev. William Jarro, †	1845	1850	.....	Gen. Baptist miss. soc.
80 Rev. William Fairbrother, †	1845	1846	.....	London mis. society,
81 Rev. Edward W. Syle, †	1845	.....	.....	Am. Ep. b. f. missions,
82 William A. Macy,	1846	1850	.....	Morrison Ed. society,
83 Rev. John F. Cleland, †	1846	1850	.....	London mis. society,
84 Rev. E. N. Jencks, †	1846	1848	.....	Am. Bap. miss. union,
85 Rev. Samuel C. Clopton, †	1846	.....	1847	Southern Bap. Conv.
86 Rev. George Peary, †	1846	.....	.....	Southern Bap. Conv.
87 Rev. William Speer, †	1846	1849	.....	American Presb. board,
88 Rev. John B. French, †	1846	.....	.....	American Presb. board,
89 Rev. John W. Quarterman,	1846	.....	.....	American Presb. board,
90 Rev. Edward C. Lord, †	1847*	.....	.....	Am. Bap. miss. union,
91 Rev. Solomon Carpenter †	1847	.....	.....	Seventh day Bap mis so.
92 Rev. Nathan Wardner, †	1847	.....	.....	Seventh day Bap mis so.
93 Rev. John V. N. Talnage, †	1847*	.....	.....	Am. b. c. f. missions,
94 Rev. Moses C. White, †	1847	.....	.....	Am. Meth Epis. miss,
95 Rev. J. D. Collins,	1847*	.....	.....	Am. Meth Epis. miss,
96 Rev. Francis C. Johnson,	1847	1849	.....	Southern Bap. Conv.
97 Rev. William Muirhead, †	1847	.....	.....	London mis. society,
98 Rev. B. Southwell, †	1847	.....	1849	London mis. society,
99 A. Wylie, †	1847	.....	.....	London mis society,

STATION	REMARKS
45. Singapore, Canton.	—Mrs. Ball died at Hongkong, June, 1844.
46. Singapore.	—Mrs. W. died in 1839. Mr. W. is in the mission in Turkey.
47. Borneo, Amoy.	—Vols. XVI. p. 174; XVIII. p. 51.
48. Macao, Shánghái.	—Reports of medical operations, Vols. XVIII. p. 550 &c.
49. Hongkong.	—Reports of the school, Vols. X. to XVIII., passim.
50. Bangkok, Ningpo.	—Published a Vocabulary of the Tiéchiú dialect.
51. Bangkok.	—Drowned in the Meinam, Vol. IX. p. 84.
52. Bangkok, Fuhchau.	
53. Macao.	—Returned from ill health.
54. Malacca, Hongkong.	—Principal of the Anglo-Chinese College.
55. Ningpo, Shánghái.	—Resided at Ningpo till his visit to England in 1844.
56. Macao, Hongkong, Canton.	—Mrs. Hobson died at sea, Vol. XVI. p. 178.
57. Singapore, Amoy, Macao.	—Returned from illness.
58. Singapore, Amoy.	—Returned for Mrs. Hepburn's health.
59. Ningpo.	—Vol. XVI. p. 462; Vol. XIX. p. 491.
60. Amoy.	—For his medical reports, see Vol. XVII. p. 250
61. Ningpo.	—Commenced the first permanent mission at Ningpo.
62. Hongkong, Canton.	—Joined the mission in 1845; Vol. XV. p. 328; Vol. XIX. p. 630
63. Ningpo, Hongkong.	—Came out under the Am. Presb. Board; joined the mission at Hongkong in 1843; Vol. XX. p. 282.
64. Ningpo.	
65. Ningpo.	—First went to Singapore.
66. Hongkong, Canton.	—Vol. XV. p. 527. Dr. Devan has since joined the Baptist mission in France.
67. Hongkong, Canton.	—Mrs. G never came to China.
68. Amoy.	—Vol. XVII. p. 651.
69. Macao, Canton.	
70. Ningpo.	—At present lives at Shánghái, assisting in the revision of SS.
71. Ningpo.	—Left on account of Mr. L.'s health.
72. Visited the five Ports,	and published an account of the Visit. Now Bishop of Victoria.
73. Shánghái.	
74. Amoy.	—Returned on account of ill-health.
75. Canton.	—Was in the service of Mor. Ed. Society for nearly a year.
76. Shánghái.	
77. Shánghái.	
78. Ningpo.	—Mr. Joseph Hudson accompanied his father as assistant.
79. Ningpo.	—Mrs. Jarrom died at Ningpo, Vol. XVII. p. 160.
80. Shánghái.	—Mrs. Fairbrother died at Shánghái, Vol. XVI. p. 178.
81. Shánghái.	
82. Hongkong.	—Returned after the M. E. S. had discontinued its school.
83. Canton.	—Had charge at Hongkong during Dr. Legge's absence.
84. Bangkok.	—Mrs. Jencks died on the return passage to U. S.
85. Canton.	—Vol. XVI. p. 368. Mrs. C. returned home.
86. Canton, Shánghái.	
87. Canton.	—Mrs. Speer died at Macao. Vol. XVI. p. 208.
88. Canton.	
89. Ningpo.	
90. Ningpo.	—At present in U. S. on account of Mrs. Lord's health.
91. Shánghái.	
92. Shánghái.	
93. Amoy.	—Visited U. S. to accompany Miss Pohlman on her return.
94. Fuhchau.	—First Mrs. White died at Fuhchau, Vol. XVII. p. 320.
95. Fuhchau.	—At present in U. S. on account of ill health.
96. Canton.	
97. Shánghái.	—Vol. XVII. p. 151.
98. Shánghái.	—Vol. XIX, p. 333. Mrs. Southwell returned to England.
99. Shánghái.	—Superintends the press. Mrs. Wylie died at Shánghái, Vol. XIX. p. 332.

	NAMES	Arrived	Retired	Died	SOCIETY.
100	Rev. Phineas D Spaulding,	1847	.....	1849	Am. Ep. b. f. missions,
101	Rev. Thomas W. Tobey, †	1847	1850	.....	Southern Baptist Con,
102	Rev. M. T. Yates, †	1847	.....	.....	Southern Baptist Con,
103	Henry J. Hirschberg, M. R. C. S. †	1847	.....	.....	London mis. society,
104	Rev. Battinson Key, †	1847	1849	.....	London mis. society,
105	Rev. Theodore Hamberg, †	1847	.....	.....	Evan. mis. soc. Basle,
106	Rev. Rudolph Lechler,	1847	.....	.....	Evan. mis. soc. Basle,
107	Rev. W. Köster,	1847	.....	1847	Rhenish mis. society,
108	Rev. Ferdinand Genaelr,	1847	.....	.....	Rhenish mis. society,
109	Rev. John Johnson, †	1848	.....	.....	Am. Bap. miss. union,
110	Rev. Robert S. Maclay, †	1848	.....	.....	Meth. epis mission,
111	Rev. Henry Hickok, †	1848	1849	.....	Meth. epis mission,
112	Rev. Seneca Cummings, †	1848	.....	.....	Am. b. c. f. missions,
113	Rev. Caleb C. Baldwin, †	1848	.....	.....	Am. b. c. f. missions,
114	Rev. William L. Richards,	1848	.....	1851	Am. b. c. f. missions,
115	J. Sexton James, M. D. †	1848	.....	1848	Southern Bap. conv.
116	Rev. William Farmer,	1848	.....	1849	Church mis. society,
117	Rev. R. H. Cobbold, M. A.	1848*	.....	.....	Church mis. society,
118	Rev. W. A. Russell, B. A.	1848	.....	.....	Church mis. society,
119	Rev. Thomas Gilfillan,	1848*	.....	.....	London mis. society,
120	Rev. William C. Burns,	1848	.....	.....	Soc. Presb church, Eng.
121	Rev. Wilhelm Lobscheid,	1848*	.....	.....	Rhenish mis. society,
122	James Hyslop, M. D. †	1848	1851	.....	London mis. society,
123	Rev. Charles Taylor, M. D. †	1848	.....	.....	Meth. Ep. ch. South,
124	Rev. B. Jenkins, †	1848	.....	.....	Meth. Ep. ch. South,
125	Rev. Henry V. Rankin, †	1849	.....	.....	American Presb. board,
126	Rev. J. K. Wight, †	1849	.....	.....	American Presb. board,
127	Rev. Brayfield W. Whilden, †	1849*	.....	.....	Southern Baptist conv,
128	M. S. Coulter, †	1849	.....	.....	American Pres. board,
129	Rev. A. Elgquist,	1849	.....	.....	Swedish mis. society,
130	Rev. Carl J. Fast,	1849	.....	1850	Swedish mis. society,
131	Rev. John Hobson, †	1849	1851	.....	Church mis. society,
132	James H. Young, M. D. †	1850	.....	.....	Soc. Presb church, Eng.
133	Rev. Fred F. Gough,	1850	.....	.....	Church mis. society,
134	Rev. W. Welton, M. R. C. S.	1850	.....	.....	Church mis. society,
135	Rev. Robert D. Jackson,	1850	.....	.....	Church mis. society,
136	Rev. E. T. R. Moncrieff, LL. D.	1850	.....	.....	Church mis. society,
137	Rev. Justus Doolittle, †	1850	.....	.....	Am. b. c. f. missions,
138	Rev. R. Krone,	1850	.....	.....	Rhenish. mis. society,
139	Rev. Carl Vogel,	1850	.....	.....	Cassel mis. society,
140	Rev. Samuel N. D. Martin, †	1850	.....	.....	American Presb. board,
141	Rev. W. A. P. Martin, †	1850	.....	.....	American Presb. board,
142	Rev. William Ashmore, †	1851	.....	.....	Am. Bap. miss. union,
143	Rev. James Colder, †	1851	.....	.....	Am. Meth. Epis mission,
144	Rev. John W. Wiley, M. D. †	1851	.....	.....	Am. Meth. Epis mission,
145	Rev. George Pearsy,	1851	.....	.....	.....
146	Rev. Rob. Neumann, †	1851	.....	.....	Berlin miss. society,
147	Rev. J. Von Genuap,	1851	.....	.....	.....
148	Rev. Cleaveland Keith, †	1851	.....	.....	Am. Ep. b. f. missions,
149	Rev. — Nelson, †	1851	.....	.....	Am. Ep. b. f. missions,
150	— Poynts,	1851	.....	.....	Am. Ep. b. f. missions,

STATION	REMARKS
100.	Shánghái.—Lost at sea in the <i>Coquette</i> ; Vol. XIX. p. 334.
101.	Shánghái.—Returned on account of Mrs. T.'s health.
102.	Shánghái.
103.	Hongkong.—Conducts a hospital connected with the mission.
104.	Hongkong.—Went to Australia.
105.	Hongkong.
106.	Hongkong, Namoa.—Resides on the mainland opposite Namoa I.
107.	Hongkong.—Died at Hongkong of fever.
108.	Saihéung, a village near Tungkoo in Sin-ngán hien.
109.	Hongkong.—Mrs. Johnson died at Hongkong, Vol. XVII. p. 320.
110.	Fuhchau.
111.	Fuhchau.—Returned on account of ill health.
112.	Fuhchau.
113.	Fuhchau.
114.	Fuhchau.—Died at sea, on his return home.
115.	Shánghái.—Drowned near Hongkong, Vol. XVII. p. 207.
116.	Shánghái.—Died at sea on his return to England.
117.	Ningpo.—At present in England.
118.	Ningpo.
119.	Canton, Amoy.—At present in England.
120.	Canton, Amoy.—Resided a year at Hongkong.
121.	Hongkong, Saihéung.—At present in Germany.
122.	Amoy.—Resides in Amoy since leaving the mission.
123.	Shánghái.
124.	Shánghái.
125.	Ningpo.
126.	Shánghái.—Connected with the Ningpo mission at first.
127.	Canton.—Mrs. W. died in Canton; Vol. XIX. p. 112; Mr. W. is now in U.S.
128.	Ningpo.—Superintendent of the press.
129.	Fuhchau, Hongkong
130.	Fuhchau.—Killed near Fuhchau; Vol. XIX. p. 623.
131.	Shánghái.—Now resides at Shánghái as British chaplain.
132.	Amoy.—Resided in Hongkong before joining the mission.
133.	Ningpo.
134.	Fuhchau.—Has a hospital under his care, Vol. XIX. p. 460.
135.	Fuhchau.
136.	Hongkong.—Acted as colonial chaplain for nearly two years
137.	Fuhchau.
138.	Saihéung.
139.	Hongkong.
140.	Ningpo.
141.	Ningpo.
142.	Bangkok.
143.	Fuhchau.
144.	Fuhchau.
145.	Hongkong.
146.	Hongkong.—Has charge of the Christian Union.
147.	Hongkong.
148.	Shánghái.
149.	Shánghái.
150.	Shánghái.

Of these 150 persons, 73 are now in China, and five are absent on account of health or other reasons, *viz.*, Rev. Messrs. Collins, Cobbold, Whilden, Lobscheid, and Gilfillan. Twenty-five died in the field of labor, or on their passage home; of these, Messrs. Munson, Lowrie, and Fast, were killed by violent hands among the natives; Messrs. Benham, James, Pohlman, and Spaulding were drowned; Messrs. Ince, Collie, Wolfe, Richards, and Farmer, died during the voyage taken for restoration of health. The remaining thirteen died at their station, or when absent in the prosecution of their missionary labors. Twenty-five revisited their native land, Dr. Abeel having returned twice; forty-eight have retired, most of whom did so on account of their own ill health, or in their families; five of those who have retired are still in China, more or less engaged in missionary work, *viz.*, Messrs. Parker, Roberts, Hyslop, J. Hobson, and Bishop Smith. One hundred are, or have been married, according to this list, but satisfactory data in all cases have not been obtainable on this point; eleven of this number married again after entering the service of their missionary society. Nineteen of the whole number were physicians, and eight of these were clergymen at the same time. Four are printers. Of the hundred who were married, twenty-four lost their wives while at their stations or in foreign lands, showing a far greater percentage of deaths among females than males, being nearly $\frac{1}{4}$ to $\frac{1}{6}$, including the seven males who died by casualties or violence. Of these twenty-four ladies, Mrs. James is the only case of casualty. In addition to the list of missionaries and their families, eighteen unmarried females have been sent out as assistants to various missions, seven of whom have married after their arrival.

The total number of years of labor of the twenty-five who have died in the field is 134, or an average of $5\frac{1}{2}$ years to each; but four of this number aggregated seventy years, leaving an average of only 3 years to the remaining twenty-one. The total number of years of the forty-eight who have retired from the service of their society or from missionary labors among the Chinese, is 202, or an average of about $4\frac{1}{5}$ years to each. Some of these have been induced to retire, in addition to other reasons, by the little progress they made in learning the Chinese language; and fully three years may be deducted from the period of serviceable labor of every missionary as time spent in learning the language. Of the persons named in the list, the Messrs. Tracy, Stronach, and Martin, are brothers; Mr. Milne is the son of Dr. Milne. Most of those persons in the employ of the London Missionary Society are Congregationalists; and in that of the Am. Board

they are Congregationalists or Presbyterians, except the members of the mission to Amoy, all of whom belong to the Reformed Dutch Church. The designation of the Society in other cases sufficiently indicates the particular denomination. Most of those from the Continent are Lutherans.

Of the whole number, forty-seven were Englishmen, eighty-eight were Americans, and fifteen were from the Continent; of those now in China, including the five absent, forty-four are Americans, twenty-three are Englishmen, and five are from the Continent. The London Missionary Society has sent from the commencement thirty-four laborers; the Am. B. C. F. Missions, twenty-six; the Board of F. M. of the (Am.) Presb. Church, twenty; the Am. Bap. Missionary Union, nine; the Board of F. M. of the Bap. Southern Convention, nine, two of whom were originally under the preceding Society; the Am. Episcopal Board of F. M., ten; the Church Missionary Society, eleven; three other American societies, ten in all; two other English societies, four; and five missionary societies on the Continent, fourteen in all; two (Rev. S. R. Brown and Mr. Macy) are enumerated in the list who were supported in China by the Morrison Education Society; and three who supported themselves.

In giving a general view of the present state of the Protestant Missions to China, we shall confine ourselves to such data and statistics as we have been able to obtain from the several missions, none of which are as full, however, as we wish they were. It is unnecessary to repeat what has been said in former volumes, and to those of our readers who are not familiar with the subject, previous articles may be read with advantage in this connection.

The Mission at Canton is the one which has been longest established, Rev. Dr. Morrison having occupied it alone from 1808 until Feb. 1830, with the exception of about a year when Rev. Dr. Milne was with him. The total number of missionaries who have been stationed at this city is fifteen, of whom nine still reside here; two of them, Rev. Messrs. Parker and Roberts are disconnected with their societies, and one (Rev. Dr. Bridgman) is temporarily absent at Shánghái. Rev. Messrs. Bridgman and Ball, and Messrs. Williams and Bonney are connected with the Am. Board C. F. Missions; Rev. Messrs. Happer and French with the Presbyterian Board; and Doct. Hobson with the London Missionary Society. Doct. Parker has charge of a large hospital under the patronage of the Medical Missionary Society in China; and Doct. Hobson conducts one in the western suburbs, at Kam-lí fau, principally attending to day-patients, and receiving

very few in-door cases. Docts. Ball and Happer also receive patients at their houses, to such an extent as their time and room allow, thus making in all four places where medical aid is gratuitously dispensed to the Chinese. The average daily attendance at all of them together is about 225, the number in summer being much larger than in winter. Several reports of the two first hospitals are given in our previous volumes, to which the reader is referred.

Nine stated services in all are held every Sabbath, at each of which attentive audiences are assembled, who listen to what is said with decorum. Doct. Happer has a flourishing boarding-school of 30 scholars, and a day-school of 20 boys; Doct. Ball has a boarding-school of 15 boys. Mr. Bonney has resided at Whampoa for eighteen months, and itinerated among the neighboring villages, distributing books; he has generally been well received. The inhabitants of Canton have been inimical to foreigners, but they are becoming better acquainted with the objects of those who are engaged in teaching and preaching; though they are still averse to familiar intercourse. Some encouraging attempts have lately been made to collect females for instruction.

The Mission at Hongkong has been established since the cession of the island in 1844. Rev. I. J. Roberts first settled there in 1840, and at no time has the station since been vacant. There are now ten missionaries residing at Hongkong. Connected with the Am. Missionary Union, are the Rev. Dr. Dean and Rev. John Johnson. They have three congregations under their care, one at Hongkong, one at Chekchu, or Aberdeen, and one on Long Island, a small islet lying near Lantoa I. west of Hongkong. Four schools are connected with the mission; one at Chekchu, one on Long Island, one at Tsien-shátsui, opposite Hongkong, and one at Tú-kia wan; fifty boys are in daily attendance at all these schools. The labors of these two brethren are principally given to the Chinese who speak the Tíchiú, or Cháu-chau fú, dialect.

Connected with the London Missionary Society are the Rev. Dr. Legge, who has charge of the school and theological seminary; Doct. Hirschberg, who has a hospital under his care, where medical aid is gratuitously rendered to the Chinese; and Mr. Cole, who superintends the press. Two regular congregations are connected with the mission, besides religious services with the patients in the hospital. The school and seminary contain fifty pupils. Large editions of tracts and portions of the New Testament have issued from the printing-office, all of them printed with metallic type; but we have not the statistics of their kinds and numbers.

Rev. Mr. Hamberg resides at Hongkong, but Mr. Lechler from the same Society (the Evan. Miss. Society at Basle) lives at Cháuchú on the River Han, nearly opposite the island of Namoa, in the eastern extremity of this province. Rev. Messrs. Elgquist, Neumann, and Vogel, also reside for the present at Hongkong; Rev. George Pearsy an English Wesleyan, and Rev. Mr. Von Gennap from Holland, are also in the colony, occupied in the study of the language; the two last are not connected with any Society. Rev. Dr. Moncrieff has been associated with the Bishop of Victoria in educational labors connected with St. Paul's college. This institution contains about fifty pupils, and promises to be of lasting service in Chinese missions. All these brethren are engaged in the study of the language, while carrying on their labors.

The Rev. Messrs. Genaehr and Krone reside at Sai-héung, a village about 20 miles from Hongkong. Mr. Genaehr has a school under his charge of thirty or forty pupils; and Mr. Krone visits the people. Missionary excursions are often taken in the country north of Hongkong, so that the people thereabouts have become quite familiar with the presence of foreigners. Rev. W. C. Burns resided in one village for some months, during the year 1849.

The Mission at Amoy was commenced in 1841 (see Vol. XI. p. 505), and since that time the station has been constantly occupied. Sixteen missionaries in all, connected with five Societies, have resided there, of whom eight are now residing at the station; two of these (Messrs. J. Stronach and Gilfillan of L. M. S.) are temporarily absent. The missions of the Am. Episcopal and Presbyterian Boards at this place, have been discontinued.

Rev. Messrs. Doty and Talmage, and their families, form the mission of the Am. B. C. F. Missions; they hold two religious services in Chinese, one at the church lately built (Vol. XVIII, page 444); the united congregations in both these places vary from 150 to 400 auditors, besides scholars; there are twelve native church members, six of whom are females, and six of their children have been baptized.

Rev. A. Stronach and Mr. Young carry on the mission of the London Mission; they have one chapel, at which an average congregation of one hundred persons attend; eight males form the native church. One boarding-school for boys containing ten pupils, and one for girls containing about twenty, are under their charge.

Rev. W. C. Burns and Doct. Young have lately commenced a mission of the English Presbyterian Church. Doct. Young has opened a dispensary, and assisted by Mrs. Young, conducts three day-schools,

where 65 scholars are under Christian instruction. Mr. Burns engages in preaching so far as his knowledge of the language enables him. Large numbers of religious books have been distributed on the island of Amoy and those near it, and many excursions taken to places on the mainland, so that the Chinese in the neighborhood of Amoy have become tolerably well acquainted with foreigners, and always evince pleasure in seeing them, more especially when they can converse with them in their own tongue. They are also generally and favorably acquainted with missionary operations; and in disseminating gospel truth, the labors in the hospitals under the care of Docts. Cumming, Hepburn, and Young, have greatly contributed.

The Mission at Fuhchau was permanently commenced in Jan. 1847 by Rev. S. Johnson, of the A. B. C. F. M. (see Vol. XVI. page 483), though Rev. George Smith (now Bishop of Victoria) had made an exploring visit to the city in Dec. 1845 (see Vol. XVI. p. 185). There have been sixteen missionaries laboring at this place, eleven of whom are now resident at the station, and one, Rev. J. D. Collins, is absent for the restoration of health.

The Rev. Messrs. S. Johnson, Peet, Baldwin, Cummings, and Doolittle, and their families, form the mission of the A. B. C. F. M. Mr. Johnson has a day-school of 19 pupils, and conducts regular religious services in Chinese. Mr. Peet has a service on the Sabbath, at which 30 to 40 persons are present; also one on Thursday afternoon for females alone; the care of a day-school of 26 boys, and a daily service at the chapel, occupies his time during the week. Mr. Cummings has charge of a day-school of 25 girls, and Mr. Baldwin of a school of 15 boys and 9 girls; in addition to their regular Chinese service on the Sabbath, and daily labors at the chapel, they have made a weekly itinerating tour among the villages in a valley on the south side of the river Min.

The Rev. Messrs. White, Maclay, Colder, and Wiley, and their families, form the Methodist Mission. Under their care, are two day-schools, one of 25 boys, and one of 12 girls. Four congregations regularly assemble to hear the Gospel, and excursions are frequently taken in the outskirts of the city. One is described in Vol. XVIII, page 445, which extended up the river Min. The dwellings of all these brethren are outside of the city walls, some of them on the main street leading from the Min to the city, some on the island in the river, and others in the suburb called Ato, across the river. By [this means] a large population is reached, and at present no serious difficulty is found in obtaining houses.

Rev. Messrs. Welton and Jackson of the Church Miss. Society still occupy houses within the walls, near the British Consulate. Doct. Welton opens his Dispensary to relieve the sick, and in this manner is endeavoring to remove the prejudice which was manifested against him and Mr. J. on their first occupying this place, as mentioned in Vol. XIX. page 460. Since that date, there has been some popular exhibitions of ill-will, and in December of this year, Doct. W.'s house was attacked on a festival day, and some damage done. The city authorities afterwards compensated him for the losses, and did something to repress the people; so that personal violence is not feared. A few extracts from the reports of the brethren at Fuhchau are given in connection with this brief notice of their labors; they will afford a better idea of their actual position, than any mere statistics can do, and will also apply, in a measure, to all other missionary operations among the Chinese.

The following paragraphs describe Mr. Baldwin's chapel, and his manner of conducting religious services:—

“The rooms for my chapel and school are small, and very humble in appearance, sufficiently so to gratify the taste and meet the wishes of the most unambitious. They were Chinese shops, and are so still in general appearance. The narrow doors of the chapel, front and back, turn on wooden hinges—or rather wooden sockets receive projections from the last of the slabs of which the doors are made. The room is about eleven feet wide and thirty deep. It has no windows, but there are wooden slats occupying a portion of the front at the side of the door. Inside shutters are let down over these at night. The sides of the room are partly of bamboo plaster-work and partly of boards. Between the doors are ranged the seats, most of them placed across the room. A few are a kind of bamboo settee; but they are generally pine benches without backs. They are such as the Chinese use; and they may be seen at the refreshment-places on the street, where public readers pamper to the taste for foolish and filthy tales.

“The most imposing object in the room is the desk, which stands against the back door. It is made of smooth planed pine boards, and is of a square form. It stands, not on pillars, but on the posts which form part of its frame-work. The floor is elevated one or two feet above the general level of the room. In front of the speaker is a board or shelf for the books that may be needed in the service. In the tiled roof over the pulpit are a few pieces of glass, or some substance closely resembling glass. They are of a hemispherical form, from two to four inches in diameter at the base; and are neatly fitted into openings in the tiles. The desk may be moved farther into the room in warm weather, and the back-door can then be opened, so as to admit the breeze from the river which flows in the rear of the building.

“The minuteness of the above description, it is hoped, will give you some idea of a missionary's chapel, and show that the term, as often used in China,

is borrowed, or at least has reference less to the room than to the use to which it is put. Such chapels, however, answer our purpose. When properly fitted up, and of a convenient size, they are good enough for any missionary. In such places the word of life is held forth; and in such we hope to see poor sinners coming to Christ.

"The duties of the missionary in his chapel are various; and the ordinary exercises are not the most difficult part of his work. Other circumstances being favorable, that part might be attended to with much comfort and even credit to himself, as is the case at home. But his congregation, he will soon discover, is not a Christian congregation. He must invite and urge persons to sit; request them to be still during prayer; strive to check levity and laughter; and make known his great design in coming here. He must do these things again and again, and at the same time be in danger of becoming confused and disturbed, on finding that the discharge of his supernumerary duties is apparently in vain. This statement will show that his task is unenviable, and very difficult to be performed successfully.

"But another circumstance tends to render the embarrassment still greater; I refer to the mode of preaching in Chinese. To many it seems preferable, for the present at least, to preach without notes, or at least with but few. But such a course has this disadvantage, that it exposes the speaker to much inconvenience, when obliged to pause in his remarks, and attend to the several duties already mentioned. Preaching in China, then, is not what it is in America; if we look at our preaching, in its nature and relations, perhaps we should say that this term, as well as "chapel," is borrowed, or has, as in the other case, a restricted meaning and application.

"It is exceedingly difficult to make the Chinese understand the spirituality of our services. As their worship is all form and ceremony, almost the first question is, what ceremonies do you perform before him or his image? It seems to them that worship consists of ceremonies, and that ceremonies are worship. On one Sabbath, a man came in at the close of the exercises, as I was in the act of removing a map which had been hung over the pulpit to illustrate my remarks. He inquired of me, 'What divinity or idol is that?' Perhaps he was an illiterate man, as there were large characters on the map showing it to be a map of the World. Or on the supposition of his being able to read, he might still suppose the map to be an object of worship; so necessary does it seem to this poor people to have some visible representative in their religious rites.

"When I visit the chapel on week-days, the time is spent as may seem best in the circumstances; sometimes in familiar conversation, which is by no means the least profitable mode; and sometimes in extended remarks, either in general or on some passage previously selected for the occasion. According to the first plan, the missionary is enabled to meet the errors of heathenism more directly, and confute and rebuke them to some purpose. At such times too, he discovers more fully the many misconceptions of the people in respect to Christianity. He hears, for instance, such questions as these: 'You speak of believing in Jesus, of reverencing him; how is this to be

done?" "Do you burn incense, or light candles before him?" "Where is he?" "When you pray to him, can you see him?" "When you beg favors, or call him, does he come and appear to you?"*

* The force of these questions on the part of a Chinese, and the propriety of having the services so conducted as to meet such inquiries, will be better seen by the following extract, showing the kind of worship a Chinese is accustomed to see in his own temples; and in this case, very near the people to whom the extract refers. We suppose it was written by some traveler, who was lodging at the Káu Shán (or Kú-sáng) Monastery not far from Fuhchau, and from the manner in which he writes, we infer that he was gratified with, and almost approved, what he saw.

"Anxious to see the whole of the service, I determined to be in good time, and took my station in one of the passages leading to the large temple a few minutes before the priests assembled. I had not been stationed long before an old priest walked past me to a huge block of wood, carved in the form of a fish, which was slung from the roof of one of the passages. This he struck several times with a wooden lever, and a loud hollow sound was given out, which was heard over all the monastery. The large bronze bell in the belfry was now tolled three times; and the priests were observed coming from all quarters, each having a yellow robe thrown over his left shoulder. At the same time an old man was going round the monastery, beating on a piece of square board to awaken the priests who might be asleep, and to call the lazy ones to prayer.

"The temple to which the priests were hurrying was a large building, fully a hundred feet square. Its roof was about sixty feet high, and supported by numerous massive wooden pillars. Three large idols—the Past, the Present, and the Future Budh, each at least fifty feet high,—stood in the middle of the temple. An altar was in front of them; and more than a hundred hassocks were on the floor in front of the altar for the priests to kneel on during the service. Ranged on each side of this spacious hall were numerous idols of a smaller size, said to be the representatives of deified kings and other great men who had been remarkable for piety during their lifetime.

"Entering the temple with the priests, I observed a man lighting the candles placed upon the altar and burning incense. The smoke of the incense as it rose in the air filled the place with a heavy yet pleasing perfume. A solemn stillness seemed to pervade the place. The priests came in one by one, in the most devout manner, scarcely lifting their eyes from the ground; and arranged themselves on the right and left sides of the altar, kneeling on the hassocks, and bending down lowly several times to the idols. Again the large bell tolled, slowly and solemnly at first, then gradually quicker; and then everything was perfectly still.

"The priests were now all assembled, about eighty in number; and the services of the temple began. I took a seat near the door, and in order that no part of the services might be omitted in this notice, took out my note-book to put down what I saw. The priests nearest to the altar now rang a small bell, another struck a drum; and the whole eighty bent down several times upon their knees. One of them then struck a round piece of wood, rather larger than a man's skull, and hollow inside, alternately with a large bronze bell. At this stage of the ceremonies a young priest stepped out from amongst the others, and took his station directly in front of the altar, bowing lowly and repeatedly as he did so. Then the hymn of praise began. One of the priests, apparently the leader, kept time by beating upon the wooden skull just noticed, and the whole of the others sang or chanted the service in a most mournful key. At the commencement of the service, the priests who were ranged in front of the altar, half on the right side and half on the left, stood with their faces to the large images. Now, however, they suddenly wheeled round and faced each other. The chanting, which began slowly, increased in quickness as it went on, and at the quickest part suddenly stopped. All was then silent for a second or two. At last, a single voice was heard to chant a few notes by itself, and then the whole assembly joined and went on as before.

"The young priest who had come out from amongst the others now took his station directly in front of the altar, but near the door of the temple, and bowed lowly several times upon a cushion placed there for that purpose. He then walked up to the altar with slow and solemn steps, took up a vessel which stood on it, and filled it with water. After making some crosses and gyrations with his hand, he sprinkled a little of the water upon the table. When this was done, he poured a little from the vessel in a cup; and retired slowly from the altar towards the door of the temple. Passing outside, he dipped his fingers in the water, and sprinkled it on the top of a stone pillar which stood near the door. I could not help being particularly struck with this part

Mr. Cummings refers to his own labors, and those of his brethren, in a few words, and from his statements in these paragraphs, we can perceive a sensible improvement in the feelings of the people of Fuh-chau towards foreigners during the last four years:—

“Until Mr. Johnson’s removal to Po-na-sang, he continued preaching at his chapel in Ato regularly on the Sabbath. Since that time he has gone into the streets, preaching to the people wherever he could gather them around him and gain their attention. On the Sabbath, and occasionally on other days, he has engaged in efforts of this kind, and has generally been encouraged by the result. Sometimes he has addressed groups of more than a hundred, and they have apparently listened with a good degree of interest. A few tracts have been occasionally distributed, and in all cases eagerly received; but more, it is to be feared, from curiosity than from a desire to know the truth.

“Mr. Peet has held divine service in Chinese at his house regularly on the Sabbath; and he has visited his chapel daily during the week, with but few interruptions. The number of his hearers has not been large at either place; but we may hope that good has been done. In April last, with Mrs. Peet’s assistance, he established a weekly meeting for females. The movement met with considerable opposition at first, which has not yet been fully over-

of the ceremony. It brought vividly to mind the passage in the XIIth chapter of Exodus, vs. 22, 24:—‘And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason. * * And ye shall observe this for an ordinance to thee and to thy sons for ever.’

“While this was going on, the other priests were still chanting the service. The time of the music frequently changed:—now it was fast and lively, now slow and solemn, but always in a plaintive key. This part of the service being ended, all bent lowly before the altar; and when they rose from their knees, a procession began. The priests on the right of the altar filed off to the right, and those on the left to the left; each walking behind the other up the two sides of the spacious hall, and chanting as they went a low and solemn air, time being kept by the tinkling of a small bell. When the two processions met at the farther end of the building, each wheeled round and returned in the same order as it came. The procession lasted for about five minutes, and then the priests took up their stations in front of the altar, and the chanting went on as before. A minute or two after this the whole body fell upon their knees, and sang for a while in this posture. When they rose, those on the left sang a part of the service by themselves, and then knelt down. The right side now took up the chant, and having performed their part, also knelt down. The left side rose again; and so they went on for ten minutes, prostrating themselves alternately before the altar. The remainder of the service was nearly the same as that at the commencement, which I have already described.

“The striking ceremony had now lasted for about an hour. During the whole time a thick screen had been hanging down in front of the large door of the temple, to keep out the sun’s rays. Just before the conclusion of the service the curtain was drawn aside, and a most striking and curious effect was produced. Streams of ruddy light shot across the temple, the candles on the altar appeared to burn dimly, and the huge idols seemed more massive and strange than they had done before. One by one the priests slowly retired as solemnly as they came, and apparently deeply impressed with the temple services in which they had been engaged.

“Prayers being ended, nearly all the priests adjourned to the refectory, where dinner was served immediately. This is a large room furnished with a number of cross tables and forms, and capable of dining at least 200 persons. The Buddhists eat no animal food, but they manage to consume a very large quantity of rice and vegetables. I have been perfectly astonished at the quantity of rice eaten by one of these priests at a meal. And yet, generally, they look like poor and emaciated beings, which is probably owing as much to the sedentary lives they lead, as to the nature of their food.”—*Athenæum*.

come. Some of the neighboring females, having been invited to attend, were forbidden by their fathers and husbands to do so; others shut their doors to prevent being invited; while others framed the most trifling excuses for staying away.

“Mr. Baldwin and myself, about two months since, began to visit the neighboring villages, for the purpose of preaching the gospel and distributing tracts. We have generally visited one village a week; and in every instance we have been treated civilly, while in some cases we have spoken to pretty large assemblies, who listened quite attentively for Chinese. On the whole therefore, our slight experience in itinerating has encouraged us.”

He further remarks upon the effects of the opium trade at Fuh-chau: after stating the value of the total import of opium into China for 1849, which was about twenty-seven millions of dollars, he adds, describing its effects on the consumers:—

“Such is the sum which this poor people, already crushed to the earth under the burdens heaped upon them by their idolatry and superstition, are paying for a drug that brings them no profitable return whatever. Neither the opium-seller nor the opium consumer can point to a single advantage to the country resulting from the use of the article. The most that any one has ever pretended to say in its defense, so far as we know, is that it is an innocent luxury. It is not as mere political economists, however, that we look at this subject. Opium inflicts other injuries upon this people of infinitely greater moment; and it is in view of these that we lift up our voice against it. It undermines health, ruins character, and destroys life. Its victims become useless members of society, and a burden to their friends. They lose all regard for their own comfort, or that of their families. They even sell the clothes of their children and their wives, and finally they part with their own, to obtain the means for gratifying their appetite. And when all other sources fail, children and wives must themselves be sacrificed. These are mercilessly sold, that, with the price of human flesh, their husbands and fathers may be able to obtain opium. Such is the effect of the drug upon the family! Its influence upon character is equally disastrous. It begets in its victims a perfect recklessness in respect to moral principle; and there is no species of dishonesty to which they will not resort. They soon become addicted to the commission of crime; and they persevere in their course of wickedness, till an outraged community casts them out; after which they wander as vagabonds through the streets, begging the means of subsistence, and finally lie down and die of cold or starvation.”

During the past year, the mission has lost a promising member in the death of Rev. W. L. Richards, who left China in March, and died of consumption at sea, June 5th, 1837. He remained three months in Canton and Hongkong before embarking, and endeared himself to all who knew him; one strong desire of his heart was that he might live to reach New York. The following notice of him is extracted from the *New-York Observer*:—

“Mr. Richards was the son of a missionary. His father, Rev. William Richards, was one of the earliest members of the Sandwich Islands’ mission, having arrived at Lahaina in May, 1823. Our young brother was born at the Islands, December 3, 1823; where he resided till Dec. 9th, 1836; at which time he embarked for the United States with his father. He pursued his collegiate studies at Canonsburg, Pennsylvania, and his theological in New York city. He was licensed by the Brooklyn Presbytery, April 29th, 1847, and ordained by the same body, October 14th of the same year. On the 11th of November following, he sailed for China in company with Messrs. Cummings and Baldwin, and their wives. After his arrival at Fuhchau he labored diligently and successfully in acquiring the Chinese language; and high hopes were indulged in regard to his usefulness, till he was laid aside from his work.

“Mr. Richards went down to the grave with the calmness and cheerfulness of the mature believer. It was his privilege to have a ministerial brother, Rev. George Loomis, at his bedside in his last hours. On the 1st of June they had a free conversation in relation to that event which had begun to cast its dark shadows upon them. ‘He talked about death,’ Mr. Loomis writes, ‘as a subject which was familiar to his mind. There were no fears, no alarms. At his request I read to him the third chapter of Lamentations. He referred to some of the passages as affording him great comfort. I prayed with him, and he then said, ‘My trust is in God. I had hoped to see my mother once more, more on her account than my own.’ ‘On the last morning of his life, as the crisis was obviously near, Mr. Loomis asked him if his Savior was still precious. The reply was, ‘Yes; precious.’ A few minutes afterwards, he breathed his last.”

The *Mission at Ningpo* was permanently commenced in 1844 by D. J. Macgowan, M. D., of the American Baptist Missionary Union, though Rev. W. Milne had resided there seven months during the two previous years, as stated in Vol. XIII, pp. 14, 77, &c. There are now fourteen missionaries stationed at the city, and one lady engaged in female education; of these, two are now absent, *viz.*, Rev. E. C. Lord and R. H. Cobbold.

The Rev. Josiah Goddard and Doct. Macgowan form the mission of the American Baptist Miss. Union. Mr. Goddard resided in Siam till 1845; he has been much engaged in translating the Scriptures, and has published a vocabulary of the Tiéchiú dialect. There is a day-school of 30 scholars connected with the mission, and two chapels, where meetings are held; also a hospital assisted by the Medical Missionary Society, which is made to subserve the cause, and in which religious services are held. Three males and one female constitute the native church connected with this mission.

The mission of the Presbyterian Board of F. M. consists of Doct.

McCartee, Rev. Messrs. Way, Rankin, S. Martin, W. Martin, and their families, Rev. J. W. Quarterman, and Mr. Coulter and family. Rev. Mr. Culbertson is at present in Shánghái as a delegate on the revision of the Old Testament; and Rev. Mr. Loomis and Mrs. L. are in the United States, and will probably not return to China. There is a boarding-school of 40 boys, and one for girls containing 30 pupils, and five day-schools averaging about 70 pupils, connected with the mission. A church has lately been erected, and it has now nine places in the city and suburbs, where religious services are held at least once a week. In the printing-office under Mr. Coulter's superintendence, there are two presses, and two fonts of Chinese type. Since its establishment in 1844, twenty-one millions of pages have been printed, of which nearly three millions were issued during the past year. A church was organized in 1845; of its six members, two have been suspended and one has died.

The Rev. T. H. Hudson and his son, Mr. Joseph Hudson, form the mission of the English General Baptist Society. They have two day-schools of 60 pupils, and two chapels for meetings, under their care; one convert has been baptized.

The Rev. Messrs. Russell and Gough form the mission of the Church Missionary Society; the latter has but recently arrived. They have two day-schools under their charge, containing 50 pupils, and two places for Chinese worship; two male members have been added to the church.

Besides these, Miss Aldersey has a flourishing boarding-school of 53 girls. She receives aid from the English society for Promoting Female Education in the East, and is assisted by Miss M. A. Liesk. Miss C. M. Selmer of Stockholm, who formerly assisted in this school, was married to Rev. S. Johnson of Fuhchau, Sept. 17th, 1849. The number of girls receiving the rudiments of Christianity and science is greater at Ningpo than at any other port in China. The persevering efforts of Miss Aldersey in this branch of philanthropy are worthy of all praise.

In addition to this synopsis of missionary efforts at Ningpo, we are enabled to introduce some extracts from the report of Doct. Macgowan to the Medical Missionary Society for the year 1851. The medical practice of Doct. McCartee is now chiefly confined to the families of such persons as request his advice, he having suspended his general dispensary. After speaking of the general appreciation by the people of medical aid afforded by foreigners, and the good done by such practice, Doct. Macgowan remarks:—

"The public health has suffered greatly in this province for several years past. During the autumn of 1848, rubeola or measles prevailed epidemically; in Ningpo, the malady did not assume a malignant form, nevertheless fatal cases were not rare. This epidemic prevailed in the maritime districts of the east coast of China, and throughout the whole Pacific coast, till it reached the Samoyedes, amongst whom it was particularly fatal. A Russian captain reported, "We had throughout all our colonies the measles, and great numbers of the inhabitants were taken off. Some of our islands in the Alsatian chain lost most of their population. In Sitka, amongst a population of 600, we had in one month eighty deaths, if not more; nearly all, except the Europeans, were sick, so that all the town was in sorrow from fear and dread."* The islands of the Pacific suffered severely from the same disease, and at the Sandwich Islands it was very destructive amongst the aboriginal inhabitants. In China it affected both natives and foreigners. It is remarkable that whilst rubeola was traversing this region of the earth from the tropic of Cancer to the frigid zone, the cholera was pursuing a western course from the Volga to the Mississippi.

"This alluvial marshy district is fruitful in fevers of nearly every type; seldom, however, has disease been known so rife as in the spring and summer of 1849. It was preceded by a period of almost unprecedented moisture, the rain in the early part of the year had been excessive, falling with but slight intermissions for four months. Fevers of a violent intermittent form first appeared, and subsequently those of a low typhoid character. The latter were particularly fatal, many villages were decimated, and of those among the natives who took the disease very few recovered. Foreigners suffered also, but none fell victims to the malady. Last year also, intermittents were very numerous; and finally that modern scourge, 'whose symptoms begin with death,' cholera asphyxia, has been in our midst. In its eastern march, this disease reached China through the Straits in 1830. During the summer of that and the following year, Ningpo, like other portions of the empire suffered severely. Since the last named period it has not prevailed epidemically, though few years pass by without the occurrence of sporadic cases. On its re-appearance this autumn, it was instantly recognized as the *kiok-kin-tiáu* 脚筋吊 or the disease which 'contracts the tendons of the leg,' the name given to cholera soon after it was first observed. Its appearance occasioned but little alarm or excitement. A short time before its disappearance, the gods were carried in procession through the streets and propitiatory offerings made in various places. There was one gratifying circumstance connected with the prevalence of the cholera, which I mention with much pleasure. Great pains were taken by the benevolent to make public those remedies which were considered best adapted to arrest the disease in persons attacked. Placards were posted in every quarter, giving directions for the treatment of the malady in its different phases. All recommended substantially the same mode of treatment, which seems to have been taken from a

* "The Friend," a journal printed at the Sandwich Islands.

small monograph on cholera by a physician of Kiáhing, Sü Tsz'ni. Dr. Sü states that on the first appearance of the disease, medical men took it for ordinary cholera, and treating it accordingly, failed to save one in a hundred of their patients; but observing that the disease arose from derangement of the three *yîng* (stomach, lungs, and kidney), he reversed the practice, and employed remedies for warming, or stimulating the vessels. He regarded the disease to arise from 'morbific cold,' disturbing the harmony naturally subsisting between the dual powers of the system. His professional brethren contended that 'accumulated heat' destroyed the equilibrium subsisting between these two powers, and whilst he relied on stimulants, the others resorted to cooling remedies. Our author's system of course prevailed, for though it often failed to cure, it never killed the patient, which the rival system could not fail to do.

"To impart vital energy and warmth to the body, the juice of fresh ginger was given, and to this pungent stimulant, various aromatics and bitters were added. Ginger and ginseng entered into every formula employed, but it was generally stated that the latter being expensive might be dispensed with. As a preliminary step, sternutatories were employed, and if the patient could be made to sneeze, he was considered to be in a more favorable condition than if insensible to such stimulants. Counter-irritants also were resorted to, composed of salt and garlic, which with moxa, were applied over the abdomen, and for the same purpose foot-stoves were used for the extremities. The feet and legs also were rubbed and shampooed. Thus, despite their fanciful theories, Chinese physicians pursued the same therapeutic course, which in the West has been found most efficacious. Some attached considerable importance to acupuncture, in dangerous cases piercing the tips of the tongue, fingers, and toes, but particularly the popliteal space. It was stated that the tendon in that place, would present a livid appearance for the space of an inch, if it were a case of pure cholera. A silver needle was to be thrust to the depth of the eighth of an inch, and left in during the space of time occupied in six inspirations, and the dark blood which would flow from the incision would tend to restore the equilibrium of the dual powers.

"By relying on such means, native practitioners afforded relief to many patients, but they were utterly powerless in attempting to treat the consecutive fever, and hence the mortality was very great. The cases which came under my observation presented all the marks of Indian cholera in a most striking manner; vomiting and purging of a congee-like fluid, painful cramps, low hoarse voice, livid skin, rapid prostration, sunken eyes, restlessness, shriveled appearance of the whole body, cold perspirations, and collapse. How far the disease has extended this season in China, it is impossible at present to ascertain. It prevailed at Hángchau several weeks before it reached the prefecture of Ningpo. Somewhat later it is said to have been seen in the neighborhood of Shánghai. It is remarkable that the villages of the plain of Ningpo suffered most, affording another evidence that in this part of China at least, the cities are the most healthy portions of the land. The fevers so common here, whether intermittent, remittent, or typhus, are far more fre-

quently met with in the rural districts, than in the cities. As regards my patients suffering from these diseases, above 80 per cent. have been countrymen and villagers; much of this may be owing to the greater destitution of the suburban population, which impels them to apply to me for relief, but it is mainly owing to the less salubrious state of the country. The filthy condition of the city, its stagnant canals, exposure of nameless ordures, the number of dead left in coffins above ground in almost every vacant space, would seem to render this like other Chinese towns the very focus of malaria; but while this state of things is unfavorable to longevity, it has not, so far as observation extends, caused them to be peculiarly obnoxious to epidemics. In the cities, drainage is more perfect than in the country; and citizens possess a larger share of domestic comfort and better means of subsistence than the inhabitants of secluded places. Generally speaking, the most salubrious sites are those immediately adjacent the cities, and sufficiently removed from fields and gardens.

“Cases of small pox have not been unfrequent; inoculation at one time proved frequently fatal. The Chinese have been slow in availing themselves of the blessings of vaccination, although it has been largely practiced at Canton for many years. When at Hángchau, I met with an advertisement of a physician who devoted himself to this art; and a few months since, an itinerant doctor visited this city, but met with no better success than foreign physicians in attempting to introduce the practice.

“The most interesting part of my labors in a moral, if not professional point of view, has been the treatment of opium patients, several hundreds of whom are living witnesses to the success of the means employed for their relief. Not a few of these are of several years standing; men too, who are occupied all day in labor requiring great muscular activity, and from whom every vestige of the characteristic features of the opium victim have been effaced. Some, whose vital powers were nearly exhausted, are now stalwart chair-bearers disenthrall'd from the deadly vice, and once more in the enjoyment of existence. This success has been mainly owing to the stringent conditions with which they are compelled to comply in order to their reception as patients. Only the most resolute, or those who, impoverished by the expensive vice, are outcasts, and destitute alike of means of procuring the drug, and even the necessaries of life; persons who have no other resource, and to whom existence is a burden, are found willing to submit to the ordeal. No opiate is ever administered to assuage the agony which the immediate and total deprivation of the charming stimulus occasions, except Dover's powder, which is given to check the wasting diarrhea, an inevitable sequence of abstinence from opium in the habitual smoker. The agony of the poor creatures is indescribable; yet animated by hope on one side, and terrified at the prospect of an early and miserable death on the other, a majority of them endure it all, until a natural appetite for wholesome nourishment is excited, when they may be considered safe. During this period they are sustained by various stimulants. It is quite possible to effect the cure of an opium smoker by administering opiates in doses gradually reduced, which is the method pursued

by native practitioners, but persons who have been relieved of the habit in this manner, are prone to relapse, making their condition more hopeless than ever.

“It is evident that the medical treatment of opium smokers, however successful must be futile as a means of stemming the torrent which threatens to overwhelm in remediless ruin both state and people; nor can legislative enactments or diplomatic skill contribute materially to this end. The desolating curse of intemperance in Western lands has been stayed through the agency of Temperance Societies; but were such means in accordance with the spirit of the Chinese government, they would prove of no avail. There is wanting that nice moral sense in public opinion, which renders the violation of a pledge dishonorable, and on which the temperance reformation is based; nor does there exist in China that public spirit, leading to sacrifice and self denial for a principle, which is the mainspring and support of that blessed movement. The philanthropist, who desires the melioration of this large portion of the human family, can confide only in the divinely appointed remedy revealed in the Gospel; hence, our hopes are fixed upon the successful prosecution of the missionary enterprise, which is the only effectual antidote to the bane, and which of itself can improve their moral and physical condition. Subordinate to this grand design are the labors of the medical missionary.

“I have made repeated efforts to be allowed to prescribe regularly for the inmates of the Ningpo prison, but the authorities have uniformly shown themselves unfavorable to the design, and I have obtained access only under peculiar circumstances. On the last occasion I attended at the request of the district-magistrate to see a Fuhkien pirate, who had been wounded in the action in which he was captured. His capture, and that of his comrades, had been reported at the provincial capital, where they were to be sent for decapitation. My patient had a compound fracture of the knee-joint and lower half of the thigh, in which some of the balls were still lodged. The officers imagined that the removal of the balls, and the application of foreign medicines, would fit the prisoner for his fatal journey; removal in his present state they found impracticable. More than two weeks had elapsed since the injury, and the limb was in such a state of putrefaction, emitting such a sickening fetor, and presenting such a hideous spectacle, that no one would undertake to cage him; or if once thrust within the small cage in which culprits are carried, none could be found to hear such a burden; no police-man would attend him, nor would any boatman receive such a passenger. The poor creature lay under a shed on the damp ground, a few wisps of straw had been placed under him when first brought in, and these were decomposing from the quantity of pus and filth with which they were saturated. He was even unable to turn himself from side to side; no one approached him, his wound had never been washed or covered, and the miserable fare of the prison was shoved within his reach. When I had myself washed the man, and dressed his wound, a prisoner was sent to aid me in placing him in a comfortable position. Amputation of the thigh at the upper third was evidently called for, but I did not think him a legitimate subject for the surgeon's

art; his knife would be debased were it employed to render facile the ax of the executioner. The authorities were therefore informed, that immediate amputation would afford the prisoner a chance for his life, and that I would gladly perform the amputation, provided, that in the event of his surviving the operation, he should be set at liberty; otherwise, I could do nothing. The reply was that my 'proposition should be considered;' a mere polite refusal. The culprit had doubtless justly incurred the extreme penalty of the law, but the ends of justice would have been better answered by his life than by his death. Some of the police called on me a week afterwards, making a sort of complaint of my prognosis; 'You said the fellow would die in four or five days, and he is still alive!' I succeeded in convincing them, that I could not have been far out in my reckoning, and they went away satisfied. The poor man lingered several days longer. His companions in crime, several in number, were soon after beheaded at Hangehau. No pen is adequate to describe accurately the horrors of a Chinese prison. Suffice it to say that they would surprise and shock even those who are best acquainted with the sordid and cruel character of this people. Truly, in China a prison is a mine of wretchedness and wo, 'sister to the tomb.'

"In operative surgery, with the exception of the ophthalmic department, little has been accomplished. Cases requiring capital operations are rarely met with, and there exists, moreover, a greater repugnance to the knife in this part of China than at Canton. Tumors are comparatively uncommon. The greater part of operations on the eyes have been for entropium, which is remarkably prevalent.

"An unusual number of gunpowder injuries have been treated. In their pyrotechnic amusements and in military exercises, the Chinese are careless and awkward. One of the cases was that of a millionaire in a neighboring city, who with his wife and two concubines were blown up by the explosion of his magazine. He was in an arbor, exhibiting to his household the addition he had just made to his means of enjoyment in the purchase of a fowling-piece. All were looking forward with delight to his appearance as a sportsman, but he unhappily dropped some of his powder, which one of the women stooping to gather, ignited it by her pipe; the flash extended to the whole stock, and produced a fearful explosion. I spent several days at their residence, affording all the assistance in my power. The master and his wife died from the injury; the other females survive, blind and dreadfully disfigured.

"Another case of interest occurred at Chusan. Instead of firing a morning and evening gun, as is done in the yamun of most cities, they there fire a rocket from a perpendicular iron tube. One morning it failed to go off, when a poor cripple dragged himself near to see the cause and as he was looking into the tube it went off, destroying both his eyes, carrying away part of his forehead, and destroying a portion of *brain*. Notwithstanding this severe injury and the loss of the latter substance, he soon recovered without apparently impairing his mental faculties; but he remains an object piteous to behold. The matchlocks used by the military are a fruitful source of accidents of this nature.

“The following summary gives the leading classes of diseases treated during the year.

Ophthalmic cases.....	3856	
Diseases of the ear.....	15	
Surgical diseases.....	725	
Cutaneous affections.....	1989	
Intermittent fever.....	411	
Remittent fever.....	105	
Diseases of the chest.....	219	
Diseases of the Digestive Organs.....	551	
Miscellaneous.....	82	Total, 7956

“A prominent object of professional pursuit here, has been the instruction of native practitioners and students in anatomy, and the sciences of the healing art. Heretofore this has been done to a limited extent only, owing to the want of a lecture-room. With the exception of missionary chapels, which are inappropriate for such objects, the city affords no suitable accommodation. The rooms of Moon Lake College have been placed at my service, and have been occasionally employed for delivering astronomical lectures, illustrated by a magic lantern; but even for this purpose it is ill adapted. It was impossible to exercise any control over the admittance of spectators. The college rooms were as public as a market-place, and were soon filled with noisy crowds, to the exclusion of those who could appreciate such instruction.”

The *Mission at Shánghái* is the largest at any one of the five ports, there being now twenty-one missionaries with their wives, and four female assistants, residing at this place. There is not much to remark in addition to the full details given in Vols. XVIII. p. 515; and XIX. p. 330, *et seq.* Miss Morse, belonging to the Am. Episcopal Mission returned to the United States in August; this mission has lately been reinforced by the arrival of Rev. Messrs. Keith and Nelson and their wives, and Mr. Poynts; they reached Shánghái, Dec. 25th, 1851. Miss Philip, of the London Miss. Soc., returned to England in company with Mrs. Lockhart and her children in November. Rev. John Hobson has been appointed British chaplain at Shánghái, and in consequence become disconnected with the Church Miss. Society, though he still continues his labors among the natives. In addition to the societies formerly mentioned, the Presbyterian Board has lately established a mission at Shánghái, the Rev. J. K. Wight and Rev. M. S. Culbertson and their families residing here; the latter acts as a member of the Committee of Delegates on the revision of the Old Testament.

The two Committees, which are now engaged in revising the Old Testament in Chinese as stated on page 221, are still pursuing their labors; and the efforts of both will doubtless promote the cause of missions among the Chinese. We have no details of the number of

converts, places of worship, kinds of schools, or books printed at Shánghái, during the past year; but in all these branches of labor there has been progress, light has been diffused, and the "glorious glad tidings of a crucified and risen Savior," have been made known to thousands who before have never heard of them.

Many publications of value have been issued in Chinese by Protestant missionaries, besides versions of the Scriptures, and comments on separate books, and religious tracts, but we have no list of them. A general History of the World, histories of England, of the United States, and of the Jews, treatises on commerce, a monthly periodical, a mélange of useful information called Family Instructor, compends of geography, astronomy, arithmetic, and a number of almanacs, may be mentioned among these publications, all designed to impart useful knowledge not strictly of a religious character. Some of these have already been noticed in former volumes. Their number will doubtless increase, and if they furnish information to, and stimulate the inquiries, of such men as Sii Kí-yú, to produce other works like his Compend of Geography, they will be highly beneficial. Among those lately issued from the mission presses, we may mention a Treatise on Physiology by Doct. Hobson of Canton, which he calls *Tsiuen-ti Sin Lun*, 全體新論 a New Account of the Body. It contains 71 octavo leaves, and is illustrated with numerous lithographic plates delineating all the principal organs, the skeleton, the sanguineous and generative systems, and is executed in a style as far superior to the Chinese drawings in art as they are in accuracy. The work has probably excited more interest among the reading men of Canton, proud and supercilious as they are as a class in regard to everything done in this line by foreigners, than any work ever before published by foreigners. The arrangement of the book is thus described by the compiler in an English preface:—

"This is a humble attempt to put the interesting and well established truths of human physiology into Chinese, and illustrate them to a small extent by comparative anatomy. The work is divided into three parts. The 1st Part describes those organs and functions of the body, such as the bones, muscles, nervous system, and the five senses, which have relation to the external world. The 2d Part treats on the digestive, circulating, and respiratory systems, including the blood, animal heat, and the secretions subservient to the preservation of life. The 3d Part is on the reproductive organs. The last chapter contains a short account of the history of man, varieties of color, height, &c., and concludes with remarks upon his moral nature, and proofs of the unity, wisdom, and design of God in creation. Practical reflections are also interspersed as occasion presented throughout the book. It has been the aim of the Editor by collating different physiological works to form a popular and useful compendium for Chinese physicians and scholars, who have often expressed an interest on this subject. Without the valuable aid of an intelligent native, the work could not have been put into good and idiomatic Chinese: an anatomical model from Paris has been of the greatest service in making anatomical descriptions intelligible to him. There has been much difficulty experienced in fixing upon new terms, and finding suitable words for unnamed or impro-

perly described parts of the human body; it is hoped that those chosen will be found appropriate. The diagrams taken from various sources have been drawn on transfer paper (the greater part by a kind friend), and lithographed and printed at the press attached to the hospital; their want of uniformity in size and appearance will be more easily rectified in subsequent editions. The work is printed from wooden blocks after the Chinese style, and can throw off several thousand impressions. This first issue is 1200. If any interested in the object should wish to encourage the publication by donations to assist in defraying the expense, their contributions will be thankfully received, and faithfully applied by the undersigned.

B. HOBSON,

Agent of the London Missionary Society.

Kam-li-fau Hospital, Canton, Oct. 1851.

The *Mission at Lewchew* must not be overlooked in this brief survey. For five years, Doct. and Mrs. Bettelheim have remained at Napa, as it were on the sides of the world, and almost shut out from Christendom, doing what they could to make known the truth. Since the publication of his journal in our last volume, several visits have been made to Napa by British vessels of war, and in one of them the Bishop of Victoria paid Doct. B. a visit. These attentions on the part of Her Majesty's government, and a dispatch sent to the authorities of the island have afforded sufficient intimation of its desire that he be permitted to remain unmolested. Letters have lately been received from him, stating that the truth has been received in faith by one or two natives, both of whom have been harshly dealt with on account of their profession. We are allowed to make an extract from one of these late letters, which is dated in March of this year. On one occasion, Doct. B. was attacked by the emissaries of government in a house he had entered, and left senseless in the street; one of his servants saw him in this situation, and with the assistance of Mrs. B., for whom he ran to the house, managed to carry him home. The injury proved not to be serious. The extract here given will be read with interest, and we hope those who are looking for the dawn of Christianity in the land of the Rising Sun, will commend Doct. and Mrs. B. and their efforts to the blessing of God, and pray that the Sun of Righteousness may soon arise upon that dark land.

“One of our guards, an intelligent young man, aged about 22 years, called Satchi Hama (*i. e.* Front Shore), nephew and namesake of a professor of Christianity, whose fate is recorded in the reports of the Lewchewan Naval mission, was discovered by myself and Mrs. B. in a dark prison, the unfortunate man himself calling us as we passed. We found him with his feet put in the stocks, and bound to a heavy beam on the ground, so that he could not change his position. He stated that he was repeatedly beaten with a stick on the head, by order of the mandarins; his food, of the worst condition, was gradually diminished; and no tobacco or tea allowed him (a great privation for a Lewchewan); in short, that he was condemned to a lingering, ignominious death by beating and gradual starvation. And why? Because he avowed his faith

in the Lord Jesus Christ. He was daily urged to recant, but—a touching instance of Divine grace—he remained faithful. He begged our aid, prayers, and books. On one of those he had studied in the guardhut being produced, to see the sufferer's joy at it, to hear him repeat by heart several passages as soon as he caught sight of them, and listen to his prayer offered up with feeling earnestness to the God and Savior of man, left no doubt on our mind that Satchi Hama rationally believed in the Lord Jesus. Imagine our joy at this discovery, and our sorrow at his sufferings, and more still at the utter impossibility of doing anything for him. We could not hide from him, and in fact he alone saw it, that if the authorities were written to, his case would become still worse. All we could do was to comfort, relieve, and pray with our dear brother, and assure him, that as soon as a ship came he would find ready help. This happened Nov. 24th, 1850; and to show the sufferer's state of mind at that time it suffices to mention, that when I offered to unloose his feet, at least for the hour we were with him, he would not have it done, saying 'his father had bound him, and he would not rebel.'

"December 29th, same year, we once more found it practicable to see the sufferer. He was greatly reduced in body, but the same in mind. He stated that he was declared mad; his punishments, called 'remedies to bring him to his senses,' were regularly inflicted. Books, and whatever had been left with him, were taken from him; as also every slip, and a fan on which he had written some Christian sentences, and he was forced to read in Confucian books. We again consoled him with word and prayer, and with deep pain once more were obliged to tell him we could do nothing for his relief. His Confucian attachment to his family was quite overcome. He begged to be sent to England, and we joyfully engaged to do so as far as in us lay whenever a ship came. A third time, Jan. 26th, 1851, we again thought it possible to find our way to our brother. We reached indeed the prison, but Satchi Hama was gone. His step-father stated he had been removed to the north of the island, because of illness. On being urged, for the consolation of the sufferer, to send him some books I had with me, he said, '*these books were declared the cause and proof of his madness; how can I dare accept them?*'

"There was now nothing more to be lost, and I wrote a very respectful letter, dated Jan. 27th, in which I laid the case before the authorities, and urgently requested immediate permission to see the convert; no answer was returned, a circumstance in itself sufficient to show that they knew and approved of what had been done, even if we suppose that they had not ordered all things relative to this case. I then intimated to Satchi Hama the father, that if he did not definitively state the whereabouts of the convert, he would be made responsible for all consequences, as soon as a foreign ship arrived. Since then no trace of either father or son is to be found.

"March 13th, 1851, we heard through our todzies of the death of the martyr. I say martyr, on the painful circumstances which myself and Mrs. B. were eye-witnesses of, and on the admission of the todzies, that he had been tortured on his hands and feet, though they added, this had been done to cure him of his madness."

One of the British ships of war has recently been sent to Napa, and we suppose their presence now and then will do something to prevent the recurrence of personal violence to Doct. B. or any of his family.

In addition to the preceding notices of Protestant missions among the Chinese at the present time, we are happy in being able to introduce François Valentyn's account of the efforts of the Dutch chaplains and ministers in Formosa during the occupation of that island by the Dutch from 1624 to 1662. The synopsis here given from the Dutch original has been kindly furnished us by R. Browne, Esq., and will be read with interest in connection with the notice of Formosa given in Vol. II. page 413.

"The Dutch East India Company settled on the island of Formosa, and commenced trading there with the Chinese, in the year 1624. Shortly after, measures were adopted to provide for the religious interests of the Dutch settlers, and to propagate the Gospel among the native heathens. At first, only sick-visitors* were sent, of whom Michiel Theodori appears to have been the first. He arrived in Formosa with Commander Reyerszoon in 1624, and was relieved the year after by Dirk Lauwrenssoon; besides whom the sick-visitors, Cornelis Jacobszoon de Jong and Herman Bruyning, were sent in 1625 and 1626 to Formosa, to officiate there as elergy-men.

"George Candidius, however, was the first ordained minister, who was appointed to the settlement on the 4th May, 1627. He took with him the sick-visitor Jan Jansz. van Tekkeren, and by unwearied exertions, succeeded in establishing among the savage native population, the foundation of the church, which since so marvelously flourished. Having first applied himself to master the language, and fully understand the idolatrous worship of this blinded people; he next, as a faithful and zealous apostle, endeavored to lead them to the true way of salvation; and his labors were blessed in the conversion of several natives. Candidius applied to be relieved in 1629, in consequence of which Robert Junius was on the 31st March, appointed as his successor. The latter arrived at Formosa in the same year. Candidius, however, seeing that his own presence was still much required, did not leave the settlement until 1631.

"On the 3d of April of that year; the sick-visitor Jan de Lange reached Zelandia, and on the 3d of July, 1631, it was resolved that the licentiate † Petrus Bonnus should receive the same destination from Batavia. Meanwhile, the zealous minister Junius was unremitting in his exertions, not only to learn the language of Formosa, but also to compose catechisms and tracts in that tongue for the instruction of the natives. It is even said that parts of

* In Dutch, *zieken-trooster* or *kranken-bezoeker*, literally sick-comforters, or sick-visitors, under which name the chaplains on board the Dutch ships were anciently designated.

† *Propouent* is the Dutch name by which a deacon or licentiate, a candidate for holy orders is called.

the Holy Scriptures were translated by him into the Formosan language. Although Candidius had now been appointed as minister for Batavia, still his heart so clung to his beloved congregation in Formosa (for, however zealous Junius might be, it was impossible that one clergyman could perform all the work required to be done), that on the 5th of May, 1633, he accepted a second appointment to the village of Sakam in Formosa—this being the place where his colleague Junius was now also located.

“On the 15th of June, 1634, the Church-council of Batavia resolved to delegate the sick-visitor Cornelis Carre to take the place of Andries Dirkszoon on Formosa; and on the 22d of March, 1635, Pieter Douweszoon returned after a short residence, to Batavia.

“In this year (1635), Candidius and Junius had by their joint and zealous labors so far progressed, that about 700 natives of Formosa had been baptized by them. But still more gratifying intelligence reached Batavia on the 24th April, 1636, by a letter from Candidius and Junius dated the 11th of March, in which they stated that the opportunities for propagating the gospel in Formosa were so favorably increasing, that according to their opinion, employment might be found even for ten or twenty clergymen. They in consequence earnestly begged that new laborers might be destined to so promising a field; whereupon, on the 28th April, 1636, Assuerus Hoogesteyn, and on the 26th July following, Joannes Lindeborn, were appointed as ministers to Formosa. They departed for their destination in different vessels: Lindeborn reached Formosa in November, viâ Desima; where his wife, who accompanied him, had excited the wonder of the Japanese, as no European lady had ever been seen in their country.

“Candidius returned to Batavia on the 30th of April 1637, and it appears that he soon after proceeded to Europe, having been disappointed in his expectation of being re-appointed minister there, as had been promised to him when he went to Formosa the second time. Considering the great proficiency of Candidius in the Sakam, or Sinkara, language, his departure was a great loss to the cause of religion in Formosa. Both Hoogesteyn and Lindeborn having died within the first two years of their assuming office, they were replaced by Gerardus Leeuwius and Joannes Schotanus. Neither of these however, served for a long time, as Leeuwius died about the end of 1639, and Schotanus, not having given satisfaction, was recalled to Batavia.

“In 1640, Joannes Bavius was sent as minister to Formosa, whither the sick-visitors Balbiaan and Viverius had already previously been delegated; and on the 9th May 1641, the worthy clergyman Junius arrived in Batavia. He, however, returned to his former station in October of the same year, having engaged to serve for two years longer in Formosa. After the expiration of this time, Junius proceeded viâ Batavia to his native country in December 1643, where he died about 1656. Since 1641, Junius and Bavius had been joined by the ministers Mirkinus and Agricola, who were both well versed in the Formosan language, Simon van Breen, Hans Olef, and the sick-visitor Gillis Joosten. Agricola, who returned to Batavia in 1644, was replaced by Joannes Hapartius, who conveyed orders from Batavia, that a Sakam dictionary

should be composed, to be followed by a general vocabulary in the Malay, Portuguese, Sakam, and Dutch languages.

“From a general statement concerning the Christian church in Formosa in the year 1646, it appears that Bavius was at that time located at Soelang, and superintended the congregations at the neighboring villages Mattaum, Dorco, Finoccen, and Tevorang; that Van Breen officiated at Favorlang and adjoining villages; and that Hapartius was established as clergyman in the Fort of Zelandia, superintending at the same time the villages of Sakam, Favocan, and Baklowang. Olef was officiating in the southern villages, but this district, ranging from Pangsona to Favorlang, being much too wide a range for him, application was made for one more minister. Bavius died in the beginning of 1647, and Van Breen went home about that time. Their places were filled by Jacobus Vertrecht and Daniel Gravius; the latter was a man of much talent, and generally esteemed and beloved in Batavia, where he was clergyman; he felt a special call to abandon his more comfortable and lucrative situation, in order to devote himself to the conversion of the heathen in Formosa. His numerous friends in Batavia were unable to dissuade him from this purpose, and he accordingly removed to Formosa, where he remained four years until 1651, during which time he made great progress in the Formosan language, and rendered eminent services to the church. After having remained two years longer as clergyman in Batavia, he went home in 1654; and in 1662 published in Holland an epitome of the Christian religion in the Formosan and Dutch languages.

“In 1648, Antonius Hambroek; in 1649, Gilbertus Hapartius and Joannes Cruyf; in 1651, Rutger Tesschemaker and Joannes Ludgens; and in 1652, Gulielmus Brakel were sent as ministers to Formosa. About the end of 1652, G. Hapartius came to Batavia, but he returned to Formosa a few months after, since it was deemed, that now at least six ministers were required for the service of this flourishing church. To replace some of the clergymen, who had meanwhile deceased (the period of their deaths not being exactly recorded), Joannes Bakker was sent to Formosa in 1653, Abraham Dapper and Robert Sassenius in 1654; Marcus Masius, Petrus Mus, Joannes Campius, Hermanus Buschof, and Arnoldus a Winsem in 1655; Joannes de Leonardis and Jacobus Ampzingius in 1656; and Gulielmus Vinderus in 1657. Masius was established in Kelang, an island near Tamsuy on the north coast of Formosa, where the Dutch had some settlements or fortifications.

“Owing to some differences with the Dutch authorities in Formosa, Hambroek had proceeded to Batavia in 1661; but he must have returned very soon to his station, as it is recorded that in the same year Hambroek, with his wife and two children, and five or six of his colleagues, were taken prisoners by Koxinga, and sent by this pirate chief to Fort Zelandia, that he might persuade the Governor and the Council to surrender the fortress. Hambroek on the contrary, and although conscious of the fate which awaited him, exhorted the besieged to defend their position to the utmost; and regardless of the intreaties of all his friends and of his two daughters who were in the Fort, he according to the promise he had made to Koxinga, mag-

unanimously returned to the camp. In giving an account of his mission to the pirate chief, he sternly assured Koxinga, that strengthened by the advice he had felt in duty bound to give them, the besieged had resolved to sacrifice their last drop of blood in the defense of the Fort. This so incensed Koxinga against the Dutch generally, and more particularly against his captives, that he soon sought and found a pretext for their execution. A party of the Formosan people having successfully attacked Koxinga's followers, he, although unjustly, laid the blame of this event on the prisoners, and ordered that forthwith all the men should be put to the sword. So furious was the onset, that many of the women and children shared the same fate. Hambroek was decapitated, together with his colleagues, Petrus Mus, minister at Favorlang, Arnoldus a Winsem, minister at Sakam, Jacobus Ampzingius and Joannes Campius. The clergyman de Leonardis was among the prisoners, but he, with about twenty others, seem to have escaped the general slaughter. He was still living in 1663-64, when Bort went for the second time with a fleet to China. Much trouble was on that occasion, although unsuccessfully, taken to procure the release of the clergyman de Leonardis and his wife, with some other prisoners then surviving. Most of the women of the Dutch who had fallen into Koxinga's hands, had been given away by him among the Chinese, and were doomed to slavery, if not worse ignominy.

"After the troops which Bort landed in 1663, had gained some advantages at Quemoy under Capt. Poleman, and were then preparing to attack the city, Koxinga's son sent word to the Dutch, that there were residing at Sakam the widow of Jacobus Valentyn (late magistrate in the Dutch service), the minister de Leonardis and his wife, and many other Dutch prisoners, altogether numbering near a hundred persons. He offered to surrender them, and to allow the Dutch to trade in Formosa, for which purpose a place of residence would be given to them, either at Tamsuy on the north coast, or on the island of Kelang in its vicinity. He attempted to dissuade the Dutch from trusting to the Tartars, adjuring them to believe in his sincerity. If the proposals of Koxinga's son had been agreed to, the Dutch would at least have effected the release of their captive countrymen, and they would not have exposed themselves to be deluded by the vain promises of the Tartars regarding admission into Formosa, and liberty to trade with China.

"In 1684, about twenty of the Dutch prisoners and their descendents then surviving in Formosa were released, amongst whom was Alexander van Schravenbroek; he, during his captivity of twenty-two years, having become very proficient in the language, was afterwards employed as interpreter by Paats and de Keyzer. After the conquest of Formosa by Koxinga, all that had been effected in this beautiful island during thirty-seven years of toil and labor, soon dwindled away; and the native population gradually returned to idolatry and heathenism. It is to be deplored that the blood of so many worthy and zealous ministers has in vain been sacrificed.

"The following is a list of the clergymen, who have served in Formosa, stating (so far as it is recorded) the period of their arrival in that island, and the date of their departure or death.

	from	till		from	till
Georgius Candidius,	1627	1631	Joannes Cruyf,	1649	1662
Robertus Junius,	1629	1641	Rutger Tesschemaker,	1651	} All deceased before 1656 or about that time.
Georgius Candidius,	1633	1637	Joannes Ludgens,	1651	
Assuerus Hoosgeteyn,	1636	1637*	Gulielmus Brakel,	1652	
Joannes Lindeborn,	1637	1639	Gilbertus Happartius,	1653	
Gerardus Leeuwius,	1637	1639*	Joannes Bakker,	1653	
Joannes Schotanus,	1638	1639	Abrahamus Dapper,	1654	
Joannes Bavius,	1640	1647*	Robertus Sassenius,	1654	
Robertus Junius,	1641	1643	Marcus Masius,	1655	
N. Mirkinus,	1641		Petrus Mus,	1655	
Simon van Breen,	1643	1647	Joannes Campius,	1655	
Joannes Happartius,	1644	1646	Hermannus Buschhof,	1655	
Daniel Gravius,	1647	1651	Arnoldus a Winsem,	1655	
Jacobus Vertrecht,	1647	1651	Joannes de Leonardis,	1656	
Antonius Hambroek,	1648	1661†	Jacobus Ampzingius,	1656	
Gilbertus Happartius,	1649	1652	Gulielmus Vinderus,	1657	

* Deceased in Formosa this year.

† Beheaded by Koxinga.

So far as we know, no traces of Christianity have ever been found among the natives of Formosa since the triumphs of Koxinga cut off their intercourse with Christendom; but it would be premature to say that none will ever be found. The islanders now bear a most infamous character for savageness and rapine, and the government at Peking regards *Táiwán fú* as one of the most turbulent parts of its domains,—a reputation the Chinese officers have no doubt done much to increase and strengthen by their cruelty towards the aborigines. An interesting relic of the labors of the ministers whose names Valentyn has preserved to us, is the Dictionary of the Favorlang Dialect of the Formosan Language, written by G. Happart in 1650. This was found preserved in the archives of the Church Council at Batavia by Rev. W. R. van Hoëvel, nearly two hundred years after it was written, and was decyphered and published by the Batavian Society of Arts and Sciences; a translation was made in English, and printed by Rev. Dr. Medhurst in 1840. In a note appended to it, reference is made to the list of Sideish-Formosan words given by Klaproth in his *Mémoires relatifs à l'Asie*, Vol. I. pp. 354–374, copied from an original work of Gravius; and to another list found in the University of Utrecht by Dr. Vandervlis, containing 1072 words. These two lists, agreeing in many respects among themselves, differ so much from Happart's, which was probably spoken at the southern end of the island, that it is evident that those who spoke the two must have been unintelligible to each other, more so even than the tribes among the North American Indians.

ART. II. *Topography of the province of Honán : its boundaries, rivers, cities, productions, &c.*

THE province of Honán is reckoned among the four northern provinces, though its borders nowhere reach the frontiers. It is bounded north by Shánsí; northeast by Chihlí and Shántung; east by Kiángsú; southeast by Ngínhwui; south by Húpeh; and west by Shensí.

Its form approaches a triangle, the department of Kweitch in the eastern corner only being left out, if one side of the triangle be drawn from Wú-ngán hien in the north to Sháng-ching hien in the southeast. One name for this province is Chung-hwá 中 華 or Central Flower, applied to it from its fertility, and its ancient fame as the seat of government for many centuries. The appellation of Central Flowery Land has from this also been extended and applied to the whole of China by its writers, when comparing it with other kingdoms.

Its area of 65,104 square miles is exactly the same as that of Shíntung, which naturally throws some discredit upon the accurate measurement of them both; the average population of 420 to a square mile is rather less than that of Shántung. In respect of size, Honán is the tenth, and in that of population the ninth, among the eighteen. It is called HONÁN, or *River's South*, because it lies south of the Yellow River; an ancient province, called Hopeh about A.D. 200, is now merged in Shánsí.

The rivers of Honán are all tributaries of the Yellow river, except a few branches of the Hán R., which water Nányáng fú in the southwest. Beginning at the western borders, the first large river which flows into the Hwáng ho, is the Loh ho 洛河, which rises within the borders of Shensí, and runs in an easterly direction over a hundred miles, and joins the main stream nearly opposite Hwaiking fú. This river drains a small extent of country inclining to the north, which lies between the Hwáng ho and the Hing-rh shán; it is a fertile and populous part of the province, and is regarded by the Chinese as the seat of the progenitors of their race. Opposite the mouth of the Loh ho, the Yellow R. receives four streams, whose waters swell its volume to its full size, as it receives no more affluents in its course to the ocean, except the inflow of the Hungtsih lake at the crossing of the Grand Canal. In the notice of the course of the Yellow River (Vol. XIX. page 505), mention is made of the probability of the deluge of Yú having been caused by the change of the bed of the Yellow river at this place.

The northern part of the province, lying between Shánsí and Chihlí, is drained by the headstreams of the Wei ho 衛河, which rise in Shánsí, and flow east and northeast to Lintsing chau in Shán-tung, where they join the Grand Canal. More than half of Honán is drained by the Hwái ho 淮河, no less than thirty-two of its tributaries being laid down in the large map of the Empire. The most important of these affluents, beginning at the north, are the Sui ho 睢河, the Kwái ho 澮河, the Ko ho 渦河, and the 茨河 Kien ho, the three last being joined by cross streams or canals. The Ying ho 潁河, or Shá ho 沙河, is the next and largest branch of the Hwái R. its headstreams spreading out like a fan among the valleys of the Hiung-'rh Mts., and forming a means of transit to remote cities. South of this flows the Hung ho 洪河, which is joined by the Jü ho 汝河 at Sinchái hien, and the two, under the last name, pour their contributions into the Hwái, which comes in at the edge of the province, bearing the drainings of the south-east districts. All these rivers flow through the great Plain, and fertilize one of the finest parts of China. In the southwest, the Tán ho 丹, the Peh ho 白 and the Táng ho 唐, and their numerous streams, form a communication, through the Háu kiáng 漢江 with the Yángtsz' kiáng.

The greater part of Honán lies within the great Plain. In the western departments, the Hiung-'rh shán 熊耳山 or Bear's Ear Mts., form the continuation of the 秦嶺 Tsin-ling in Shensí, and part of the great range of the Peh-ling. This spur forms the watershed between the basins of the Yellow and Yángtsz' Rivers, and are of moderate elevation compared with the snow-clad summits of the Peh-ling. Three or four peaks are noted on the map, but the region is rather hilly than mountainous. The climate varies with the elevation of the country. Those departments which lie in the western half are more salubrious than the eastern districts, where the freshes of the rivers occasionally cover the low lands, and many portions give out malaria. As a whole, few parts of China are more healthful than Honán, and the observation in Du Halde is still applicable:—“The ancient emperors, invited by the beauty and fruitfulness of the country, fixed their seats here, and indeed the air is temperate and very healthful. Here, everything that one can wish is to be found, as wheat, rice, pasture, a great number of cattle, oranges of all sorts, pomegranates, and many kinds of fruit that grow in Europe, in such abundance that they cost a trifle; insomuch that one shall have three

pounds of meal for a penny. It is, moreover, so well watered with brooks, springs, and rivers, that for delightfulness no country can compare with it."

The province is subdivided into nine fú, and four chau departments, comprising 103 districts, or only one more than it had in the reign of Kánghí. There are, however, numerous marts and manufacturing towns which have grown up in later years, while some of the walled towns have decayed. The names of the latter are given from the Hwui Tien.

I. *K'áifung fú* 開封府, or the Department of K'áifung, contains seventeen districts, viz., one ting, two chau, and fourteen hien.

- | | |
|---------------------|----------------------|
| 1 祥符 Tsiángfú hien, | 10 滎陽 Yungyáng hien, |
| 2 蘭陽 Lányáng hien, | 11 汜水 Sz'shwui hien, |
| 3 儀封 廳 Ifung ting, | 12 尉氏 Weishí hien, |
| 4 通許 Tunghü hien, | 13 鄆陵 Yenling hien, |
| 5 陳留 Chinliú hien, | 14 洧川 Yúchuen hien, |
| 6 杞縣 Kí hien, | 15 新鄭 Sinching hien, |
| 7 中牟 Chungmau hien, | 16 密縣 Mih hien, |
| 8 鄭州 Ching chau, | 17 禹州 Yú chau. |
| 9 滎澤 Yungtseh hien, | |

II. *Chinchau fú* 陳州府, or the Department of Chinchau, contains seven hien districts.

- | | |
|---------------------|-----------------------|
| 1 淮寧 Hwáining hien, | 5 項城 Hiángching hien, |
| 2 沈邱 Shinkíú hien, | 6 商水 Shángshwui hien, |
| 3 太康 Táikáng hien, | 7 扶溝 Fúkau hien. |
| 4 西華 Síhwá hien, | |

III. *Kweiteh fú* 歸德府, or the Department of Kweiteh, contains eight districts, viz., one chau, and seven hien.

- | | |
|---------------------|----------------------|
| 1 商邱 Shángkiú hien, | 3 永城 Yungching hien, |
| 2 夏邑 Hiáyih hien, | 4 寧陵 Ningling hien, |

- 5 睢州 Sui chau, 7 鹿邑 Luhyih hien,
6 柘城 Chéching hien, 8 虞城 Yúching hien.

IV. *Chángteh fú* 彰德府, or the Department of Chángteh, contains seven hien districts.

- 1 安陽 Ngányáng hien, 5 林縣 Lin hien,
2 內黃 Nuihwáng hien, 6 武安 Wúngán hien,
3 臨漳 Lincháng hien, 7 涉縣 Sheh hien.
4 湯陰 Yángyin hien,

V. *Weihwui fú* 衛輝府, or the Department of Weihwui, contains ten hien districts.

- 1 汲縣 Kih hien, 6 滑縣 Hwáh hien,
2 延津 Yentsin hien, 7 淇縣 Kí hien,
3 封邱 Fungkiú hien, 8 獲嘉 Hwohkiá hien,
4 考城 Káuching hien, 9 新鄉 Sinhiáng hien,
5 濬縣 Siun hien, 10 輝縣 Hwui hien.

VI. *Hwáiking fú* 懷慶府, or the Department of Hwáiking, contains eight hien districts.

- 1 河內 Honui hien, 5 濟源 Tsíyuen hien,
2 濶縣 Wan hien, 6 修武 Siúwú hien,
3 武陟 Wúpú hien, 7 陽武 Yángwú hien,
4 原武 Yuenwú hien, 8 孟縣 Mang hien.

VII. *Honán fú* 河南府, or the Department of Honan, contains ten hien districts.

- 1 洛陽 Lohyáng hien, 6 偃師 Yensz' hien,
2 登封 Tangfung hien, 7 鞏縣 Kung hien,
3 宜陽 Íyáng hien, 8 孟津 Mangtsin hien,
4 嵩縣 Sung hien, 9 新安 Sin-ngán hien,
5 永寧 Yungning hien, 10 澠池 Minchí hien.

VIII. *Nányáng fú* 南陽府, or the Department Nányáng, contains thirteen districts, *viz.*, two chau and eleven hien.

- | | | | |
|------|---------------|-------|----------------|
| 1 南陽 | Nányáng hien, | 8 舞陽 | Wúyáng hien, |
| 2 野新 | Sinyé hien, | 9 裕州 | Yü chau, |
| 3 唐縣 | Táng hien, | 10 鎮平 | Chinping hien, |
| 4 泌陽 | Píyáng hien, | 11 內鄉 | Nuihiáng hien, |
| 5 桐柏 | Tungpeh hien, | 12 鄧州 | Tang chau, |
| 6 南召 | Náncháu hien, | 13 浙川 | Sihchuen hien. |
| 7 葉縣 | Yeh hien, | | |

IX. *Jüning fú* 汝寧府, or the Department of Jüning, contains nine districts, *viz.*, one chau and eight hien.

- | | | | |
|------|-----------------|-------|-----------------|
| 1 汝陽 | Jüyáng hien, | 6 確山 | Hohshán hien, |
| 2 正陽 | Chingyáng hien, | 7 信陽州 | Sinyáng chau, |
| 3 羅山 | Loshán hien, | 8 上蔡 | Shángchái hien, |
| 4 西平 | Síping hien, | 9 遂平 | Suiping hien. |
| 5 新蔡 | Sinchái hien, | | |

X. *Hü chau* 許州, or the inferior Department of Hü, contains four hien districts.

- | | | | |
|------|----------------|------|------------------|
| 1 臨潁 | Linying hien, | 3 鄆城 | Yenching hien, |
| 2 長葛 | Chángkoh hien, | 4 襄城 | Siángching hien. |

XI. *Shen chau* 陝州, or the inferior Department of Shen, contains three hien districts.

- | | | | |
|------|----------------|------|-------------|
| 1 靈寶 | Lingpáu hien, | 3 盧氏 | Lúshí hien. |
| 2 閿鄉 | Wanhiáng hien, | | |

XII. *Kwáng chau* 光州, or the inferior Department of Kwáng, contains four hien districts.

- | | | | |
|------|------------------|------|-----------------|
| 1 固始 | Kúchí hien, | 3 光山 | Kwángshán hien, |
| 2 商城 | Shángching hien, | 4 息縣 | Sih hien. |

XIII. *Jü chau* 汝州, or the inferior Department of Jü, contains four hien districts.

- | | |
|--------------------|-------------------|
| 1 寶豐 Páufung hien, | 3 魯山 Lúshán hien, |
| 2 郟縣 Kiáh hien, | 4 伊陽 Íyáng hien. |

I. The *department of K'áifung* lies on the south of the Hwáng ho, between the departments of Kweiteh on the east, and Honán on the west, the three stretching almost across the province; Chinchau fú lies on the south. This city was the metropolis of China during the Liáng and Sung dynasties, and is still a city of note. In 1642, it was overthrown by beating down the dykes of the Yellow river; and since it was rebuilt it, has frequently received serious injury. The recent visit paid to the remnant of Jews here (pp. 436,466) has furnished additional interest to the city.

II. The *department of Chinchau* lies southeast of K'áifung, and once belonged to that department; on the east it borders on Ngánhwui, and on Jüning fú on the south, lying on the Shá ho or Sand river, in one of the most level parts of the province. This and the adjacent districts, and in fact most of this province, have been the scenes of many of the most stirring events and noted battles in Chinese history.

III. The *department of Kweiteh* occupies the eastern part of the province, bordering on Shántung, Kiángsú and Ngánhwui, on the south bank of the Yellow R. All the rivers in its borders flow to the southeast, though some of them rise within a few miles of this great artery, showing a remarkable inclination of the land to the southeast in the Plain.

IV. The *department of Chángteh* lies between Shánsí and Chihlí on both sides of Hang ho 洹河, and Ching ho 漳河, branches of the Wei ho. The country is fertile, and the streams abundant in fish. Fastnesses and citadels are seen among the hills, and one town near Lin hien is erected on the top of a scarped hill, to which the people of other places fly in times of danger and war for security.

V. The *department of Weihwui* lies between the preceding and the Yellow R., having Hwáiking fú on the west, and bordering on Shánsí, Chihlí, and Shántung. The chief town was formerly the capital of the feudal state of Wei 衛, and the river Wei bears the same name. The whole department lies in a low sandy country, subject to overflow from the rivers running through it, and consequently is not so densely peopled as some more hilly portions.

VI. The *department of Hwáiking* occupies all the province west of the last named department, north of the Yellow river. It is rough in the western districts, but in the main, is level and well watered by the Tsin and Tán rivers, and their branches, which flow into the main trunk through many mouths. The uplands are fertile, and produce timber and grain.

VII. The *department of Honán* is one of the largest, lying west of Káifung fú, and north of Nanyáng fú and Jü chau, having the Yellow River on the north. It is regarded by the Chinese as the centre of the empire, though probably chiefly because it is the spot where their chieftains, Fuhhí and his successors settled, rather than from an idea of its being the geographical centre. The district town of Tangfung is famed as the residence of Duke Chau, where he had an observatory. Lohyáng, the capital of Fuhhí, was in this department, and the name is still retained in the chief district. There are several noted mountains within the borders of the department, and the whole region is celebrated as the scene of many historical events.

VIII. The *department of Nanyáng* is the largest in the province, occupying all to the southwest of the Hiung-'rh shán. Its rivers all flow into the Yángtze', and the fertility of the soil supports a large and industrious population. It is the most salubrious portion of the province, and under the Tsin dynasty was itself a separate state. Among the productions, the spotted serpents found in the hills are famous, and when steeped in spirits, are used for curing the palsy.

IX. The *department of Jüning* lies across the mountains, east of the preceding, and south of Chinchau fú, in the southeastern part of the province, partly in the level plains, and partly in the uplands. The numerous streams which irrigate and fertilize this extensive department all unite in the R. Hwái, and enable the inhabitants to carry their produce to market, one of the chief articles being tea. Near Jüning is a small sheet of water, called *Si hú*, where the rich and profligate inhabitants delight to congregate to enjoy the scenery, and near which are many mansions of the opulent.

X. The *inferior department of Hü* formerly belonged to K'áifung fú, and is situated between that and Chinchau fú, and north of the preceding. It is pleasantly situated on the junction of the Chü and Ying rivers, which unite with the Shá ho on its eastern limit.

XI. The *inferior department of Shen* lies south of the Yellow river in the extreme west of the province. It is a small department, set off from Honán fú, for better jurisdiction of the frontier, and presents similar features to that in its climate and scenery.

XII. The *inferior department of Hwáng* has been in like manner set off from Jüníng fú, and occupies the extreme southeastern corner of the province, along the banks of the river Hwái and its tributaries, in one of the pleasantest parts of the Plain.

XIII. The *inferior department of Jü* is situated among the hills, bordering on those of Káifung, Honán, and Nányáng, about the headwaters of the R. Jii. Many noted defiles are contained in its circuit, and the department has been the scene of many strifes during the civil wars.

The productions of this province are varied and valuable. Near Íyáng hien in Honán fú are copper mines, which have been worked so long that no record is left when they were opened. Silken, hempen, and cotton fabrics, carpets, tea, porcelain, musk, lydian stones, gems, iron, and medicines, are among the articles exported, though in none of the manufactured articles do the people attain the excellence of some of the other provinces. As a whole, Honán is one of the middling provinces in respect of its productions, and in the enterprise and skill of its inhabitants, is decidedly inferior to the maritime.

ART. III. *Journal of Occurrences: resumé of the principal events in China from Nov. 1850, to Dec. 1851.*

Nov. 2d, 1850. Ching Tsúshin, governor of Kwángsí, degraded for his inertness and want of success.

21st. Kiyíng and Muhchangah, members of the Cabinet, degraded and deprived of their offices.—*See page 49.*

22d. H. E. S. G. Bonham, governor of Hongkong, &c., &c., made a Knight-commander of the Bath.

Dec. 4th. Sáishangah made a junior minister in His Imperial Majesty's Cabinet.

19th. The Bishop of Victoria returned to Hongkong in H. M. screw-steamer Reynard from a visit to Lewchew and the northern ports.

22d. Sáishangah promoted to the office of premier in room of the degraded Muhchangah.

28th. A coal-laden junk from Formosa pillaged near Saiwan, and robbed of over \$800 and most of her cargo.

Jan. 1st, 1851. A trading-boat attacked opposite Saiwan, and the crew turned ashore by the pirates.

2d. Hon. Major-Gen. Staveley issues orders to the troops at Hong-kong what to do in case of fires in the cantonment or in the town.

3d. A Chinese in the employ of Mr. McMurdo at Amoy beaten to death by the táutái for an alledged charge of sedition, and his body carried to the British Consulate.—See page 49.

4th. Lí Singyuen, late governor-general of Liáng Kiáng, appointed imperial commissioner in Kwángsí.

9th. The following paper appears in the *China Mail* of this date, showing the relationship between the various branches of trade at Canton. It is introduced here as an explanatory statement of previous articles in our pages relating to the opium trade. The manner in which "the paramount importance of opium in our transactions with China," and how injurious all interference with it proves to the whole trade, as stated in it, ought to be contrasted with the evils the drug is inflicting on its consumers, and the effects of tea on its consumers—a contrast not at all favorable to the foreign party.

The following statement has been arranged from those published by the General Chamber of Commerce of Canton; the year 1836-37 being selected as the most suitable of the only two years in which accounts of both the British and American trade were kept, and both having been compiled from authentic information furnished by the individual merchants. The American trade is so intimately mixed up with the British in exchange operations, that any statement which did not include it would be incomplete. The object of the statement is to endeavor to prove the paramount importance of opium in our transactions with China, so that any interference with it, however partial, is sure to injure the whole general trade of the locality where it occurs.

BRITISH DIRECT TRADE.

Exports.

In the commercial year ending 30th June 1837, the total value of Exports to Great Britain, consisting of tea, raw silk, silks, cassia, &c., was, . . . \$21,376,313

Imports.

Against which were imported from England, manufactures, metals, cochineal, &c., &c., value,	4,933,599	
Balance,	16,442,714	
Deduct treasure imported that year, from England and West Coast of America, &c. viz., Gold,	\$5,912	
Plata-pina,	87,393	
Bar Silver,	70,226	
Dollars,	307,409	470,939
Turkey Opium,	178,412	649,352
Excess of British Exports over Imports,		15,793,392

AMERICAN TRADE.

Within the same period the American Trade was, Exports.		
Tea,	5,125,270	
Silk piece-goods,	2,487,529	
Miscellaneous,	413,070	8,025,869
Imports.		
Piece-goods, metals, Straits' produce, &c.,	2,938,805	
Opium,	275,921	
Treasure; Dolls. 428,485; and Plata Pina, 35,485	463,970	3,678,696
Excess of Exports		4,347,763
Total excess in British and American Exports,		\$ 20,141,155

BRITISH EASTERN TRADE

Imports.

Straits' produce, Indian commodities, rice, &c., &c.	1,799,372	
Cotton,	8,225,513	
Opium; Bengal, 7,354,101; and Bombay 11,938,725.	19,292,826	

Exports.

Raw silk, silk picce-goods, and all other articles exported to India, Straits. &c.,	3,962,941	
Treasure, Gold,	1,032,096	
Sycee,	3,002,350	
Dollars,	794,650	4,829,096
Total excess in British Eastern Importation,		8,302,037
		<u>20,515,674</u>

The total value of teas exported in 1836-37 to England, America, and elsewhere, was \$20,225,065; and the total value of opium imported \$19,746,759. These sums may be considered respectively to represent the balances shown by the statement as apparently due by Great Britain and the United States to China on the one hand, and by China to India on the other.

It must therefore be obvious that if by any means the sale of opium could have been suddenly and utterly quenched that year, the American trade would have been less by \$4,347,173, and the British trade by the difference, namely \$15,399,586. The whole system by which the opposing balances are adjusted by means of bills of exchange would have become extinct, and supplies of tea limited by the value of such articles as the Chinese rulers permitted the people to take from us in barter, including specie.

The extensive influence of opium seems even more strongly illustrated by the trade of 1837-38, that year being the first in which the Chinese took any earnest measures to check the trade in the article; and the result seems to have been, that the value of the general trade diminished from thirty-eight and a half millions of dollars in 1836-37, to a little more than twenty-six and a half, the actual falling off being \$12,745,293; but it is a remarkable coincidence that the diminution of the trade in tea and opium should have been so nearly the same in proportion,—

The Imports of Opium were lessened	\$6,184,464
Exports of Tea were lessened	6,720,049

and the values of each respectively were,—

Opium	\$13,562,295
Tea	13,535,016

The opium trade at Hongkong has hitherto been subjected, first to a farm monopoly, and now to a complicated system of licenses; the injudiciousness of which may be illustrated by the three proprietary bridges that span the Thames at London, and the surrounding population. On each of these bridges there is the small tax of a halfpenny for toll; yet even this small sum is found to be quite sufficient to send the whole current of passengers round to the bridges that are free. In Hongkong, licenses have a similar effect, and without diminishing the consumption in China by a single chest, they drive the whole of that trade to Canton, and to the Coast; but not opium only, for the general trade in goods and the exchange operations, by which the balances of twenty millions are adjusted, all have gone with it.

Opium and tea have several points of resemblance: they are the articles of greatest and the most equal importance in the China Trade; both are articles of luxury; both employ a vast number of the inhabitants of the countries where they are produced; both employ a larger number of ships than any other two articles; and they both cease to exist the moment they come into use.

It may be supposed that the trade from which the above statement is made has been much changed since 1837; and so it has, but only in degree. If the required information could be obtained, many articles would be found wanting in the list, few or none added; and while smuggling continues the rule rather than the exception, the consular returns are in some respects worse than useless. The quantities of leading articles have greatly increased. The export of tea to England in 1836-37 was thirty-four millions *lbs*: in 1849-50, it was fifty-four millions; raw silk in the same period has increased from 442 bales to

16,134. The Bengal opium alone, produced in 1836-37, amounted to 17,259; next year it will be 34,417 chests; and Malwa opium has also increased greatly. The greatly increased import of British manufactures has probably lowered their price in the same proportion. Long-cloths, valued in 1836-37 at five dollars, are now quoted from \$1.80 to \$2.55 per piece; while opium, which has doubled in quantity, has generally maintained its price.

10th. A deputation sent from Shánghái to visit the Jews at Kaifung fú in Honan return with some manuscripts.—*See page 437.*

19th. Mariner's Church at Hongkong opened for Divine service for seamen, by the Bishop of Victoria.

24th. H. E. Francisco A. G. Cardoza, governor of Macao, arrives, and is received with the customary salutes.—*See page 49.*

24th. Bamboo Town at Whampoa destroyed by fire; there were about 200 houses of all sorts burned; loss estimated at \$60,000.

25th. The P. & O. Str. Canton struck on a rock near Cumsing-moon, and bilges. She was afterwards got off by the Chinese, and towed to Hongkong for repairs.

Feb. 3d. Gov. Cardoza issues his inaugural proclamation to the "Noble Inhabitants of Macao, and Soldiers of all Arms."—*p. 110.*

16th. Sii Apú (Chui Apò) seized on Chinese territory, and carried to Hongkong from Canton in the Str. Phlegethon.

20th. Some piratical boats pursued by the Chinese revenue and government boats into Aberdeen, and there seized.

21st. The 13th Annual Meeting of the Medical Missionary Society in China held at Canton.

27th. Hon. Major-gen. W. Staveley, C. B., leaves Hongkong with his family.—*See page 110.*

28th. Died at Fuhchau fú, William Connor, H. B. M. Vice-consul in charge at that port.

Feb. A Chinese junk from Formosa is boarded by the captain of a Portuguese lorch, and her captain obliged to ransom himself for \$1000.

March 2d. Two Americans, Messrs. Cunningham and Manigault, attacked by ruffians near the White Cloud Hills, and robbed.—*p. 161.*

10th. Chui Apò tried for the murder of Capt. Da Costa by the Supreme Court of Hongkong, and condemned to transportation for life.

April 1st. Chui Apò strangles himself in the Hongkong jail.—*See page 164.*

2d. The clipper schooner Iona launched from Lamont's ship-yard in Hongkong.

3d. An Ordinance passed the Legislative Council, providing that the jurisdiction of the Hongkong courts does not extend to civil actions between Chinese subjects when originating out of the Colony.

4th. The ship *Ardaseer* burnt off Penang; the fire is supposed to have originated in the spontaneous ignition of kittisols. The ship *Lord Stanley* lost on the Paracels.

7th. Two Chinchew trading boats attacked in the Cap-shui moon passage and robbed.

7th. Fire at East Point in Hongkong. Property destroyed valued at about \$2000.

April 14th. Major-general W. Jervois, K. H., arrives at Hongkong to take command of H. B. M. forces in that colony, and takes his seat next day as Lieutenant-governor.

15th. Alexander Bird, Esq., appointed British Vice-consul at Whampoa.

May 2d. The ship *Charles Forbes* lost on the South Sands in the Straits of Malacca.

4th. Three survivors of the crew of the British ship *Larpen* taken off Formosa by the *Antelope*.—See page 285.

4th. Trinity Church at Shánghái reopened for Divine service; the roof had fallen in nearly a year before this date, which had made it necessary to rebuild almost the whole edifice.

5th. H. B. M. screw-sloop *Reynard* anchors off the Bridge at Fuh-chau, being the largest vessel which had ascended thus far in the River Min.

6th. A circular of Mr. Alcock, H. B. M. Consul at Shánghái, intimates the appointment of Rev. John Hobson to be chaplain at that place.

8th. M. de Montigny returns from his cruise to Corea, having succeeded in rescuing the survivors of the crew of the French whaler *Narwal*, lost April 3d.—See page 500.

17th. The British brig *Velocipede*, Capt. Walsh, wrecked on the Pratas shoal; part of the crew reach Hongkong in the longboat.

31st. H. B. M. screw-sloop *Reynard*, Capt. Cracroft, lost on the Pratas shoal, when going to the rescue of the remainder of the crew of the *Velocipede*.—See page 286.

June 21st. Meeting at Shánghái of the shareholders of the New Park to take into consideration the difficulties which prevented the execution of the work.

26th. Meeting held at Shánghái to propose measures for procuring a steam-tug boat to ply on the Wúsung river.

July 8th. The captain of the Portuguese armed lorchá *Adamastor*, killed on the East coast by the crew of a piratical boat commanded by a foreigner.

11th. H. B. M. Str. Salamandar visits Formosa to reward those natives who had befriended the survivors from the crew of the Larpent, and pay certain sums promised them.—*See page 286.*

19th. The fifth annual meeting of the Hongkong Society for the relief of Destitute Sick held; Expenditures for the year, \$1643; Receipts, \$1637,51; persons relieved, 41.

20th. A deputation sent a second time to make inquiries among the Jews in Honan return after two months' absence to Shánghái, bringing with it two Jews and several MSS.—*See page 439.*

21st. Dr. Bowring, H. B. M. Consul at Canton, communicates to the Collector of Customs, that henceforth he will not interfere in the collection of duties owed by British merchants.

22d. The P. & O. St. Nav. Co.'s steamer Pacha sunk near Mt. Formosa, by coming into collision with the steamer Erin.

30th. Violent placards issued at Shánghái by certain Fuhkien men against the foreigners, in relation to opening a new road.

Aug. 2d. Linkwei, the intendant of circuit at Shánghái, issues an edict reciting the stipulations of the Treaty in relation to the occupation of land.

9th. Died at Hongkong, Rev. Charles Gutzlaff, Chinese Secretary to the Colonial Government.—*See page 571.*

15th. Mr. N. Baylies appointed harbor-master in the Wúsung river by the Táutái.

14th. New custom-house regulations issued by the Chinese officers, at Shánghái.

20th. The salt and stone-quarrying farms put up at auction in Hongkong, but no one would take them at the upset price.

30th. A royal charter of incorporation granted to the Oriental Bank, under the style of the Oriental Bank Corporation.

Sept. 2d. Died at Macao, the Rev. C. J. W. Barton, M. A., the British Chaplain at Canton.

3d. A court-martial held at Penang on Capt. Cracroft for the loss of the Reynard, resulted in his acquittal, with an admonition.

13th. A recaptured deserter from the garrison at Macao receives 1500 lashes, while tied to a cannon.

16th. The American clipper ship Memnon lost in Gaspar Straits near the Alceste Rock.

24th. The following regulations for the Port of Shánghái are published by the Intendant of Circuit, after consultation with the foreign consuls:—

1. *Boundaries.*—The boundaries of the anchorage for foreign vessels shall be as follows:—To the North, a straight line running directly East from the southern bank of

the Wusung kiang (Suchau Creek) at low water mark, into the stream of the Hwangpu river. Buoys will be placed at the northern and southern extremities of the anchorage, in order to establish the line of boundary, and it will be obligatory upon all vessels to anchor within the defined limits, and not on any account to pass so far on to the eastern bank of the river as to obstruct the general navigation. A free passage moreover will be maintained along the western bank of the stream to facilitate the passage of cargo boats to and fro, and the examination of goods, and to leave a fair way for the towing of the grain junks up and down the river.

II. *Harbor Master.*—A harbor-master shall be appointed, whose duty it is to berth all foreign ships arriving at the anchorage at Shanghai, to superintend their mooring and unmooring, and to take them safely out when ready to depart; for which services a fee of ten dollars has been authorized as the charge for all vessels above 150 tons. No master of a vessel may shift its berth without the harbor, master's authority, and his directions as to mooring of vessels under every flag without distinction are to be strictly followed. The harbor-master for the time being shall enter into securities for 1,000 dollars, to make good any damage which shall be proved to have been caused by either carelessness or incompetence on his part.

III. *Gunpowder or Combustibles.*—No vessel or boat under any foreign flag, and no Chinese junk or boat having a cargo of gunpowder or ther combustibles on board, shall be permitted to anchor among the foreign vessels or in their near vicinity, ships-of-war of course excepted.

IV. No citizen or subject of any foreign state shall be allowed to open either boarding or eating-house for sailors at the port, without the express authority of the consular representative to whom he may be entitled to apply, nor without good security that such party shall give no harbor to any seaman who is a deserter, or who can not produce his discharge accompanied by the written sanction of the said Consul for his residence on shore. Every boarding or eating-house keeper will further be held responsible for the good conduct of all who come to his house. It is understood that no Chinese subject under any pretence whatever shall be permitted to open either grog shop or boarding-house for foreign sailors to drink, debauch, and gamble in. They will not be restricted however from keeping shops for selling provisions and sundries, or any other legitimate articles of merchandize to the natives.

V. *Discharge of Sailors.*—No sailors from a foreign vessel can be discharged or left behind at this port without the express sanction of the Consul reporting the vessel, nor until good and sufficient security shall have been given for his maintenance and good behavior while remaining on shore.

VI. *Future Modifications.*—Hereafter in all these matters determined upon in accordance with Treaty, should any correction be requisite, or should the meaning not be clear, the same must always be consulted upon and settled by the Intendant and the several Consuls in communication together.

(Signed) W. H. MEDHURST, *Interpreter.* A True Copy, FRED. HOWE HALE.

30th. A severe typhoon off the West Coast in which the strs. Pekin and Sphynx, and H. B. M. ship Hastings, 74, are in jeopardy.

Oct. 5th. The crew of the British bark Fawn mutiny, killing capt. Rogers and his officers, drowning his wife and the passengers, and firing the ship, after running her ashore.

8th. The British bark Triad lost on the north of the Paracels.

9th. Great loss of life occurred at Fuhchau on the bridge between the suburb Ato and the island Chung-chau. A crowd on the bridge was looking at a fire in the suburb, when the pressure against the stone-balustrade, caused by the coming of a cortége of officers behind, forced it aside, and many persons were precipitated into the water. Those behind pushed forward to see, while those near the chasm held back, and in the melée, nearly seventy more were trampled to death. A coroner's inquest held next day reported 230 deaths by the casualty.

10th. A fire at Canton, in which about 200 shops are destroyed, near the Taiping Gate; loss of property estimated at about four lacs

of dollars. The shops consumed on this occasion were among the most valuable in the city, and before Jan. 1st, were mostly rebuilt in even a more substantial manner than before.

21st. The British ship *Bintang* lost on Pescadore Is. Five of the crew drowned by wreckers off the islands.

29th. H. E. Sir Geo. Bonham leaves Hongkong in the *Str. Salamander* for the northern ports. He returned Nov. 24th.

Nov. 6th. A passage-boat attacked by pirates in the Capshui moon passage, one passenger killed, and about \$1950 carried off in the boat.

11th. The new governor of Macao, Capt. Guimaraes of H. F. M. corvette *Dom João I°*, sworn in at the Monte Fort with the customary honors.

Dec. 1st. Messrs. Murrow, Stephenson, & Co.'s powder boat robbed of 148 kegs of powder in Hongkong harbor.

10th. The English ship *Victory*, Capt. Mullens, bound for Callao, having on board about 350 coolies, who had been engaged as laborers, and received an advance on their wages, is taken possession of by them, when four days out from Cumsing-moon; the captain, 2d mate, cook, and one sailor murdered, and the rest of the crew compelled to navigate the ship. Most of the coolies landed at Pulo Obi; and at the island of Kainoo, in the Gulf of Siam, the rest left her, and the mate carried the vessel to Singapore.

15th. The Portuguese schooner *Aurora* wrecked in Pinghoi Bay, and completely plundered by wreckers. The Chinese authorities restore some guns taken from her, and treat the crew with kindness.

28th. A fire broke out about 10 P. M., in the western part of Hongkong, and destroyed 472 houses, including most of the Chinese bazaar in Shang-wan, viz., the Lower Bazaar and Queen's Road. The number of lives lost, principally children, among the Chinese, was supposed to be over 30; and Lieut.-col. Tomkyns and Lieut. Lugg of the Royal Artillery, were killed in a building they were endeavoring to blow up to arrest the progress of the flames.

31st. Up to this date, the disturbances in Kwángsí have been increasing, and the insurgents have strengthened their side by the capture of Yung-ngán chau 永安州 a superior-district town in Pingloho fú, about 40 miles west of the Cassia River, and southwest from the chief town of the prefecture. Their real force and position are difficult to ascertain, for the authorities in Canton have taken particular pains to prevent the publication of all news relating to the out-break. It is estimated that upwards of 30,000 Imperialists have been sent to the province to suppress this rising.

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